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THE
JEWISH EXPOSITOR,

AND
Friend of Israel.

OCTOBER, 1824.

HISTORY OF THE CALLEMBERG INSTITUTION.

No. III.

IN my first paper, reference was made to a short account of the Callenberg Institution, which was printed in the early numbers of the Jewish Repository. As some of your readers may not have an opportunity of referring to the account there given, I will introduce the present paper with a short extract, which affords some interesting information, and is part of a letter addressed by a learned divine, resident at Halle, to a foreign nobleman. After some introductory observations, the writer adverts to the Callenberg Institution as follows:—

“As in the blessed period of the former part of the 18th century, the first beginning of sending Protestant missionaries amongst the heathen was made at Halle, so also the preachers of the Gospel among the Jews and Mahomedans proceeded first from thence. A. H. Franke sent the first Protestant missionaries to India, and soon after his death, one of his pupils, Dr. Henry Callenberg, afterwards professor of divinity at this university, was induced, in the

year 1727, to establish the Jewish, or as it is more frequently called, the Callenberg Institution, for the benefit of Jews and Mahomedans.”

He next proceeds to notice the labours of the indefatigable individual whose narrative is now under our review. “One of the most eminent and active of Dr. Callenberg’s coadjutors was Stephen Schultz, who was seven years in the east, and who, when afterwards minister of the Gospel at Halle, published an account of his travels.” The particular objects of the Callenberg institution, and the success with which its endeavours were attended, are thus fully, though briefly, related by the author of the letter in question. “The purpose of this institution was exclusively the propagation of the knowledge of vital Christianity among Jews and Mahomedans. The number of those who were really converted by its instrumentality cannot be named; but it is a certain fact that much good seed was sown, which produced rich fruit in several places both in the east and west.” The letter then proceeds thus, and it is the last extract which I will make from it. “The Greek church also derived benefit from this institution, for

the missionaries travelling among the Greek Christians conveyed to them the New Testament in the modern Greek language, edited by A. H. Franke. Several books also of the New Testament printed separately, and other religious tracts in the same language, were published by this institution."

This last paragraph may appear to your readers, as it did to myself, to be a contradiction to what has just before been stated, namely, "That the object of the Callenberg Institution was *exclusively* the propagation of the knowledge of vital Christianity among Jews and Mahomedans." It seems however, by what follows, that the writer was referring also to certain other religious institutions existing at Halle, to one of which (namely, that of Professor Franke for sending Christian missionaries among the heathen,) allusion has already been made.

There was, however, another institution of prior date, either to this or to the one under our immediate consideration, and still more extensive in its object, to which I may be permitted to direct the attention of your readers. This was the Caustein Bible Institution, of which the following very interesting account is given by the late excellent Mr. Owen, in his history of the British and foreign Bible Society. "The Caustein Bible Institution was founded at Halle in 1710, by Charles Hildebrand, Baron de Caustein. At his decease the care of it devolved upon the celebrated professor Franke, the founder and director of the Orphan House in that city, and passing in succession to the subsequent directors, it came at length under the administration of the Rev. Dr. Knapp." In the year 1805, the

director just named gives the following account of its labours through a period of ninety-five years. "During this time, above three millions of copies of the whole Bible or the New Testament, have been printed in different languages, and dispersed not only through most of the European countries, but even through different parts of America and the Russian colonies in Asia. Many thousand copies have also been distributed gratuitously among the poor. The Bibles and Testaments issued by this institution were printed at the city of Halle till the year 1725, when it obtained from Frederick William the privilege of being permitted to establish a press of its own. In consequence of this, a large building was annexed to the Orphan-house, in which (as Dr. Knapp expresses it) such numbers of Bibles are continually printing, that there is always a large supply ready for sale." On this very interesting account of the Caustein Institution, one cannot but observe, how closely, at Halle as well as in England, the cause of Bible, Missionary and Jews' societies have been connected. May the same Spirit, who puts it into the hearts of men to unite together for such excellent purposes, pour out upon the respective members of all our religious societies a spirit of love, and good will, and forbearance towards each other! It appears from the letter above alluded to, that the Callenberg Institution was suppressed by order of the Prussian Government, in the year 1792; and that its funds were appropriated to the use of the Orphan-house, and the other charitable institutions established by Professor Franke.

As it may be satisfactory to

some of your readers to take a more connected view of the several religious institutions at Halle, we may observe, 1st. That the Caus-tein, or Bible institution, appears to have been the oldest, being founded as early as the year 1710. 2d. That the next in point of time was the one founded by Professor Franke, for sending missionaries among the heathen. 3d. That the third, which was the Callenberg or Jewish Institution, was founded seventeen years after the Caustein Institution (*viz.*, in 1727,) and that after having continued its operations through a period of seventy-five years, it was finally suppressed by order of the Prussian Government in the year 1792. It may perhaps already have occurred to your readers, as it did to myself, that there is a remarkable coincidence as to time, between the establishment of the religious societies here mentioned, and some of a similar nature in England. This will readily appear by comparing the dates of the different periods in which some of our own societies were established, with those here set down. But though the movement was thus simultaneous, there does not seem to have been any previous communication between the Christians in this country and at Halle; we are sure, however, that both were animated and directed in their exertions by the self-same spirit. Requesting the reader's indulgence for thus wandering from the immediate subject before us, I now proceed to the narrative under review.

Your readers will remember that we took leave of Schultz and his companion, Mr. Woltersdorf, on the eve of their intended journey into the East. This was in the year 1752.

Our author thus opens this interesting portion of his narrative. "Our help is in the name of the Lord, who made heaven and earth." Psalm cxxiv. 8. By the expression "our" the Spirit of the Lord here denotes all members of the Christian church; and of every believer it is said, in Psalm cxxi. v. 2, "My help cometh from the Lord, who hath made heaven and earth." He then proceeds to illustrate the truth of these words, as having been confirmed to himself and his companion on their long and laborious journeys in the Jewish cause. "On my journeys hitherto through Europe," says he, "I have very often experienced the help which cometh from the Lord, for God has continually given to us the blessing of his grace upon our travels, so that the word of reconciliation has been preached to the Jews over the western part of the globe, wherever access to them has been obtained. But as the object of the institution is to send the Gospel to the Jews in all parts of the world, it was determined that myself and my fellow-traveller should take a journey into the East; this journey we therefore entered upon on the 3d of May, 1752, relying upon the words above quoted from the cxxivth and cxxist Psalms." No wonder that a journey taken under an humble, but firm reliance on the omnipotent help here spoken of, should meet with the desired success. They found it better to trust in the Lord, than to put any confidence in man.

Leaving Halle, then, at the period above named, they proceeded by way of Jena, Coburg, Bamberg, and Nuremberg, to Ratisbon; here they embarked on the Danube for Vienna. On quitting the Austrian

capital, they travelled by way of Gratz and Trieste to Venice. From thence, crossing the Adriatic, they landed, as on a former occasion, at Ancona. In passing out of this sea into the Archipelago, they were forced by stress of weather into the port of Brundresium, and after remaining there two days, again put out to sea. In passing the island of Cerigo to the south of the Morea, they were a second time driven into port by a storm. "So mighty was it," says our author, "that while riding in the haven, we lost several anchors, as did other vessels also, and our lives indeed were in jeopardy." * After some days the storm subsided, and they came with a fair wind to the island of Milo. † Here the vessel was detained for eight days, as part of her cargo was to be disposed of to the Greek merchants residing there. With these persons Schultz had some profitable intercourse, and he speaks with much feeling of the kindness shewn him both in the ship and on shore by these islanders. Quitting Milo, they sailed up the Archipelago to Scio; ‡ and from thence came with a fair wind to Smyrna, which they reached on the 25th of November. "On the following day," continues our author, "we went into the city, and for the first time, set our foot in Asia in good health and preservation, praised be God!"

Our author makes some observations on the state of the church

* The expressions made use of by our author, strongly remind one of the description of St. Paul's dangerous voyage over those seas given in Acts xxvii.

† The ancient Melos; one of the Cyclades.

‡ The ancient Chios.

at Smyrna, as he found it in the middle of the last century. After noticing that this was one of the Seven Churches to which "the Lord Jesus caused a pastoral letter to be addressed," he remarks, "It is the *only one* which is still flourishing, whilst the others have quite ceased, or at least are in a lamentable state.* They were received at Smyrna, and entertained in a very friendly manner by the resident European consuls and merchants.

Having spent three weeks at Smyrna, they embarked on board a Turkish vessel, and sailing through the Dardanel, arrived at Constantinople on the fifteenth of December. Here they remained till the spring of the following year, (1753,) enjoying the friendship and protection of the several European ambassadors resident at the Porte. Through the kind offices of the Swedish ambassador, they were furnished with the imperial firman, to enable them to pursue their future travels with advantage. Having obtained this, (which seems to have been the particular object of their visit to Constantinople,) they returned to Smyrna, whence they sailed in the course of the fol-

* The following account is extracted from a modern publication: "It is remarkable that there are more Christians at this day in Smyrna, than in any other place in that part of the world. The population is at present estimated at about an hundred and forty thousand souls, of which nearly thirty thousand are professed Christians; from fifteen to twenty thousand Greeks, six thousand Armenians, five thousand Roman Catholics, and between one and two hundred Protestants. The candlestick hath never been entirely removed from Smyrna, but glimmerings of light remain unto the present day."

Gauntlett, on the Revelations.

lowing month to Alexandria. Having thus entered Egypt, they proceeded up the Rosetta, or western branch of the Nile, to Cairo. Here, in addition to the information which they gained in relation to their main object, they had an opportunity of conversing with the Abyssinian patriarch, who promised them letters of introduction to the Emperor, in case they should visit that country. After spending four months in that part of Egypt, during which time they paid a visit to the Pyramids, they returned to the coast of the Mediterranean by the Damietta, or eastern branch of the Nile, and it appears to have been late in the autumn of 1753, before they took their final leave of Egypt. Sailing from Alexandria, they again arrived in Asia, at the port of Autakia.* From Autakia they proceeded inland to the city of Aleppo, and having visited the countries situated on the banks of the river Euphrates,† they returned again to the coast. Embarking at Latikea, ‡ they sailed to Jaffa,|| from whence they hastened to Jerusalem, by way of Arimathea.

They had now reached that city, the sight of which must have been the consummation of their wishes, but our author was here called upon to submit in patience to an afflicting dispensation of God's providence; for his friend, Mr.

Woltersdorf, was disabled from proceeding further with him by a weakness in his knee, which afterwards proved of serious consequence. Schultz therefore set out alone to visit several places of interest in that part of Judea, among which are particularly mentioned Jericho, Bethlehem, the river Jordan, and the dead sea. After staying six weeks at Jerusalem, they proceeded together to St. Jean D'Acre.* Our author describes their city as situated on the ridge of extensive plains, which are terminated on one part by the mountains of Tyre and Sidon, and stretching on the other to the open fields of Esdraelon. Here Mr. Woltersdorf submitted to the painful operation of having the tumour on his knee opened, feeling more confidence in the physicians of this place, than in those at Jerusalem. The name of Mr. Richard Usgate is here mentioned with much gratitude by our author; that gentleman was British consul at Acre, and opened his house and his hand to Schultz's sick companion, Mr. Woltersdorf. During his friend's confinement, Schultz took the opportunity of visiting the principal mountains in the neighbourhood, viz., those of Tyre, Gilboa, and Tabor; he saw also the fields of Zebulon and Esdraelon, and the valley of Sychem. He mentions the names of several other places which he visited, and which are familiar to us in the New Testament history; as Nazareth, Cana in Galilee, Nain, Tiberias, and some others. Whilst passing his time amidst these scenes, many passages of holy writ presented themselves to his mind. He

* The ancient Antioch. Our author and his companions were here exposed to repeated attacks of the Curds, whom he describes as "a people roving in those parts." But from these "perils of robbers" they were also delivered by the kind providence of God.

† The part of the country anciently called Mesopotamia, now known by the name of Algezira.

‡ The ancient Laodicea.

|| The ancient Joppa.

* The ancient Ptolemais. This place still retains the name of Accho among the Arabs. See Judges i. 31.

mentions the following one in particular, at the third verse of the ninth chapter of the prophet Amos. "And though they hide themselves in the top of Carmel, I will search and take them out thence." He confesses that he had sometimes wondered why Lebanon or one of the other lofty mountains in that part of Judea, had not been rather named; but the matter was cleared to him on ascending to the top of Carmel; "where," says he, "the narrow entrances of caverns are so numerous, that a person may escape and hide himself, even though his pursuer were scarce ten yards behind him." He remained in this part of the country till an event took place which your readers may perhaps have already anticipated, namely, the death of Mr. Woltersdorf. This happened in the month of August, 1755, from a consumption which followed the above-mentioned tumour on his knee. Thus was Schultz once more called upon to resign his last remaining companion, and that in a foreign land; but though this separation, unlike the former, was final, no doubt but himself and his "beloved" Woltersdorf (as he affectionately calls him) were both cheered with the glad prospect of meeting, never more to be separated, in a far happier and more blessed land. Mr. Usgate is here again mentioned with gratitude, for his beneficence in furnishing the expences of Mr. Woltersdorf's funeral from his own private purse.

Our author now quitted Acre, and proceeded by way of Beirout to Damascus. In his journey from thence to Tripoli, on the coast, he crossed the highest summit of Mount Lebanon, and notices the famous cedars which he says he

saw standing.* He then returned to Acre by way of Tyre and Sidon. It appears that during his stay in the northern parts of Syria, Schultz found his knowledge of Arabic of great advantage to him; for this not only procured him a free access to the sheiks, or head men of these wandering tribes, but enabled him to preach the everlasting gospel to them in their tents. "I was," he says, "in the frequent practice of reading to them from the holy scriptures, and of explaining what I so read to them; on these occasions I was received with much kindness, and they listened to me with great attention." Having taken his final leave of the holy land, he sailed by Cyprus and Rhodes to Smyrna; here he bade adieu to the church in a public address from the pulpit. He then set sail for Europe, and touching at Trieste, landed finally at Venice. He then proceeded homeward by the usual route, and reached Halle on the 16th of October, 1756, after an absence of four years and six months, in which he had travelled over a space of no less than two thousand miles. "My particular objects in this journey," he observes, "were two. First, to ascertain what fields were open for Christian labour in the east. Secondly, to concert plans for the best way of undertaking it. Thus much," he adds, "is sure, the harvest is great, but the labourers are few. Whoever is able to pray, let him pray that the Lord himself may send labourers into his vineyard. For my own part,

* From Mr. Way's recent account of Mount Lebanon, it should seem that many of these noble trees have fallen since the time of Schultz, the middle of the last century.

I steadfastly trust in the power and grace of the Lord, who has preserved me in the midst of so many dangers, by sea and land, throughout this long journey; and who has not suffered my labour to be in vain. I unite my supplications with those of the church of God; Lord, forsake not the work of thine own hands:"—in which prayer, may the readers of this sincerely join with the writer!

On our author's return to Halle, he had the satisfaction of finding the venerable Dr. Callenberg alive, and enjoying good health; but the war which had broken out threatened destruction to the prospects of the Institution. The roads, in consequence, became dangerous, and no one could be found who would at such a time venture abroad on missionary excursions. It appears, that about this period Schultz preached two sermons at Berlin which he afterwards published at the request of his friends. The subjects of them are not mentioned, but they may perhaps be known to some of your readers. On his return to Halle, it was his wish to have lived in retirement, but the importunity of his friends again prevailed upon him to renounce this resolution. He was induced by their entreaties to preach in the Church of St. Ulrichs, and soon after to accept the office of first deacon, which became vacant. In order, therefore, that he might dedicate as much time as possible to his ministerial duties, he disengaged himself from his more immediate connection with the Institution, still purposing (as he tells us) to afford his assistance to Dr. Callenberg in selecting and preparing missionaries to be sent among the

Jews. In the following year (1758) two candidates, of the names of Tychsen and Kopfer, offered themselves to the Institution, to the no small joy of our author.

Before Schultz quitted Smyrna, he had been requested by the Lutheran church there to return at a future time and become their minister. With that request he professed himself unable to comply, but he promised to send out a person approved by Dr. Callenberg and himself to fill that situation. Such a person he found in a Mr. Ludecke, who having been properly ordained, was at length sent to Smyrna, where he arrived in safety to the no small joy of the Protestant congregation in that city.

We now come to an important crisis in the history of the Institution, namely the resignation and death of its revered founder, Dr. Callenberg. This took place in the year 1760, after a strenuous and faithful exercise of his office for a period of thirty years. Under an impression that his end was approaching, his first care was to provide a suitable successor. He did not long hesitate on whom to fix his choice. There was one who had been a devoted labourer in its service for upwards of twenty years, and who with the most persevering diligence combined very superior talents. I scarcely need mention that his name was Schultz, for to him the reader will naturally look. On this laborious individual the venerable Callenberg conferred the supreme direction of that Institution, the interests of which had so long and so closely lain on his heart. The first official act to which our author was called in his new capacity, was to

receive the resignation of the two missionaries above mentioned (Tychsen and Kopfer.) Permanent situations, it appears, had been offered to each of them, and they were therefore induced to apply for dismissal from the Institution. There does not, however, appear to have been a disposition on the part of these gentlemen to desert the arduous path on which they had entered, had not other circumstances also tended to make the step advisable; firstly, the weak condition of health into which they were reduced, from their exertions in the cause, and secondly, the dangerous state of the country, owing to the war. For these reasons our author informs us, he did not think it right to advise them to continue their labours.

The early part of the year 1761 was employed by Schultz in regulating the affairs of the Institution. These he found in some confusion, owing probably to the declining health of the late director. It seems that the death of Dr. Callenburg had appeared in the public newspapers, but they unfortunately omitted to state, that a fresh director had been nominated; and from this omission many persons who had contributed to the support of the Institution during Dr. Callenburg's life-time, were led to conclude that at the death of its founder, the Institution also had ceased to exist. In the course of the year following, (1762,) our indefatigable author transmitted to the press a full account of the proceedings of the missionaries from the year 1751 to 1760. Extracts from their diaries had already been published by Dr. Callenburg; but there remained still a great body of interesting matter with which the pub-

lic had not been made acquainted; and who could have been selected as a fitter person to superintend the publication of these transactions than our author, who was himself so principal an actor in them all? Towards the close of this year, (1762,) two fresh students were prevailed upon to travel as missionaries. The name of the first of these gentlemen was Reinhardt, that of the second Burgmann. The former, after having accompanied his fellow traveller through the countries of Anhalt, Hanover, and Brunswick, returned to Halle, where a consumption put an end to his short but useful career. In the year following, (1763,) another student of the name of Meuter, offered to accompany Mr. Burgmann. Their first journey was through Franconia and Swabia, whence they proceeded into Switzerland, and returned through the Palatinate to Halle. After a short stay, they commenced a second journey in July, 1764. On this occasion, having passed through Holland, they visited England, and then returned by way of Westphalia to Halle, which they again reached in the month of September, 1765. Mr. Burgmann then quitted his engagement with the Institution, having accepted the care of a parish in the city of Essen; to which step our author, as director, seems to have given his cheerful assent. Mr. Meuter, however, still remained at Halle till another associate was providentially allotted him.

In reference to the labours of the two last mentioned missionaries, we have the following extract of a letter received from them during their stay in England, dated London, Dec. 1764. "God,"

say they, "shews us here in England particular traces of His grace and mercy, and we do not repent having chosen London for our winter residence. As to the Jews, they shew themselves modest and attentive. With many of them we have dined and associated in a friendly manner, and have preached to them the Gospel of the crucified Saviour, not, we hope, without a blessing. In short, we must confess that in no place have we been enabled, by the grace of God, to work with more satisfaction or with greater appearance of success than here. The liberty, both civil and religious, which the Jews enjoy in this country, and the many opportunities which are afforded them of attending Protestant churches and hearing the Gospel preached, are certainly a good preparation for the return of these lost sheep of the house of Israel. May the Lord still continue to prosper our endeavours amongst them!"

About the year 1766, our Author seems to have published some further accounts of his voyage to Constantinople, and his travels in the East, but owing to the unsettled state of things, arising from the war, neither these, nor the stated reports of the Institution could be properly communicated to the public. From these untoward circumstances, together with the death of the founder, the general interest which had been excited in behalf of the Institution began to decline. Subscriptions came in but slowly, and at length the character of Schultz, as indeed had been the case with his revered predecessor, was reflected upon. This excellent man, however, remained firm in the midst of these tribulations. He

still found his help to be in the name of the Lord, who made heaven and earth; and who had safely guarded him in every trying event of his past perilous life. He therefore (happy for him!) could rest quietly under the shadow of the Almighty's wings, and fear no evil; and that this indeed was the case, appears from the following concluding sentence of the historical part of his narrative. "I continue, notwithstanding, by divine assistance, to carry on the work of the Lord at this Institution, and will continue to do so as long as He gives me health and ability, and raises up persons with liberal hearts to contribute to the support of its operations."

Perhaps it may not be unacceptable to set down the following concise rules, which appear as directions for regulating the general conduct of missionary intercourse with the Jews in the days of Schultz.

First, "To converse with the Jew on his present state, how miserable it is; or, if he be wealthy, how imperfect even that condition is.

Secondly, "To direct him to the causes of such imperfection; namely, the *separation from God in which all are by nature*.

Thirdly, "To point out the ruin of the Jews in particular, and to shew that the cause of their present calamity is not that impiety which they have in common with the rest of mankind, nor yet the idolatry which they formerly committed to so high a degree; but in reality their rejection of the Messiah.

Fourthly, "To direct them to the office of Messiah as Redeemer; to his person, and to the time when, according to the Scriptures, he must have appeared.

Fifth and Lastly, "To explain to them some of the mysteries of the Christian religion; those particularly which may be termed the deep mysteries."

Your's, &c.

A. B.

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#### ON THE TWOFOLD FULFILMENT OF PROPHECY.

Gentlemen,

As notwithstanding the great respectability both in former ages, and at the present period, of the advocates of the twofold applicability or germinant fulfilment of prophecy, I cannot but think most unfavourably of the system, so far as it involves the notion that any prophecy can be justly esteemed fulfilled, and that too in the most direct signification, by events obviously falling short of the clear purport of the terms employed, which, whether figurative or literal, must require an appropriate fulfilment, or this divine trumpet gives altogether an uncertain sound. I beg, therefore, to express, through the medium of your interesting miscellany, my persuasion that the grand difficulty of the writings of the prophets is rapid transition, both as to subject and time; and of the Psalms, the fact the Apostle notices, Acts ii. 30, 31, viz. that David often prophecies of Him, who is both his Lord and son, as if speaking of himself; the fulfilling event being in either case, the true key to the prophecy, and turning without force its every ward. Isaiah vii. 16, and xli. 27, are, I think, obvious instances of the rapid transition to which I have alluded, as the reference of the former to Shearjashub, and of the messengers of good tidings in

the latter, to Messiah, both renders clear, and is required by the respective contexts. As to the eighth Psalm, I cannot but think that the difficulty attached to its application in the Gospel, and Epistle to the Hebrews, arises from misconception of its purport, and of the drift of the Apostle's argument. I consider the Psalm as a prophecy of blessings accruing to the church through Messiah, without any direct reference to him, unless indeed He is the Jehovah Adonainoo (as I much incline to think) to whom the Psalm is addressed. The Apostle, I understand to say, "For, or moreover, (referring to the last verse of the preceding chapter,) unto angels hath He not put in subjection the future habitable world whereof we speak; but one in a certain place hath testified, saying, What is man that thou art mindful of him, or the son of man that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and hast set him over the works of thy hands, thou hast put all things under his feet: now in that he put all in subjection under him, he left nothing not put under him; but now we see not yet all things put under him, (as at his creation,) but we see Jesus, (the medium and pledge of every blessing to his people,) who hath (also) been made a little lower than the angels, for (to be capable of) the suffering of death, that he by the grace of God should taste death for every man, crowned with glory and honor; for it became him, for whom are all things, and by whom are all things, in bringing many sons (of man) unto glory, to make the conductor of their salvation complete (in his

mediatorial capacity) through sufferings; for both he that sanctifieth, (in regard of his human nature) and they who are sanctified, are all of one (man); for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee; and again, I will put my trust in him; and again, Behold I and the children which God hath given me. Since, therefore, the children (whom God hath given him) are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might render powerless him that hath the power of death, that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage, Rev. xiv. 5—15. Oh that multitudes of our Jewish brethren may, by the grace of God, speedily partake of this deliverance!

By the future habitable world, verse 2, from comparing Rev. xxi. 22, with Rev. v. 10; 2 Pet. iii. 11—13; Acts iii. 21; and Rom. viii. 20—23, I cannot but understand the final state of blessedness, and consequently infer that the earth itself, in a renewed state, will be the ultimate abode of the beatified, and think that under this view, the final happiness of the saints is not unfrequently predicted by David; for to the personal reign of Christ, and a literal first resurrection at the millenium, I cannot but consider the invasion of Gog and Magog, Rev. xx. 8; (the same, I apprehend, as the Gog and Magog of Ezekiel,) the afflicted and poor people that shall trust in the name of the Lord, Zeph. iii. 12; the sinner, who being an hundred years old shall be accursed, Isai. lxxv. 20; and the subsequent

resurrection both of the just and the unjust, Rev. xx. 12, and Matt. xxv. 32, as insuperable objections.

May I be permitted to suggest in conclusion, that perhaps well accoutred Christian warriors could not wield their well-tempered weapons in a more hopeful cause, or field, than by shewing, through the medium of your miscellany, and of tracts, the appositeness of the quotations from the Old Testament, in the New: a few indeed must be simply explained, and could not be brought to bear powerfully on the Jewish controversy, but the remainder of this spiritual artillery is divinely suited for prodigious effect. Nor can the differences between the quotations and the existing copies of the Hebrew text, require any farther concession, than the not making the specific point of difference a ground of argument, since the very great probability, independent of the inspiration of the apostles, that wherein their quotations differ in sense from the present copies of the Hebrew Scriptures, they agree with far more ancient copies, united to the divine character of the miracles that ushered in the new dispensation, and the fulfilment of its prophecies to the present period of time, which evince the divine inspiration of its sacred penman, form valid ground, not for Christian, but Jewish concession.

I am, Gentlemen,

With unfeigned respect,  
Φίλω.

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LETTER OF RABBI HART SIMONDS.

To the Editors of the Jewish Expositor.

Gentlemen,

When I read in your Expositor a very partial review of my late publication, "Arguments of faith," and your reasons for not inserting

my several communications, I purposed to forego all further correspondence with you, considering the reasons you assigned for not inserting them to be unsatisfactory. The insertion of my communications would have given you the desired opportunity of proving the blindness of the Jews, and the correctness of your own views; whereas, by withholding them from the public, I might be led to conclude my objections unanswerable. Nevertheless, observing in another part of the Expositor, a reply to R. Crooll, by J. B., which commences with a declaration that truth is his sole object, and that he will abstain from offensive or abusive terms; and having likewise your own assurance that you will insert any of my remarks, if so worded as not to give offence, I am induced to come forward once more, and propose the ten questions following, to which I request the attention of J. B. I take this opportunity to assure you, that I should have been more cautious of using harsh terms in my former communications, had I not used them as an antidote against the poison of some Apostates, whose writings I have now before me, abounding with the most shameful language that ever was addressed to Jews.

1. From what part of the Old Testament do you prove that the Messiah is to be co-equal with God? for, your rendering Jer. xxiii. 6, "And this is his name whereby he shall be called, The Lord our Righteousness," seems to me quite erroneous; first, the word *Jehovah* is the nominative agreeing with the verb *קרא* (to call) but *צדקנו* (our Righteousness) is in the accusative case; thus the true

rendering would be, "And this shall be his name by which the Lord shall call him, Our Righteousness." This agrees with verse 5, "And his name is Righteousness, because he shall execute righteousness on earth." See Isaiah x. 4, and Psalm lxxii. 7. For a similar reason, Israel is also called righteous, Isaiah lx. 2, and Jerusalem is also so called. But according to your interpretation, Jerusalem likewise might be co-equal with the supreme Being, for the same term is used respecting it, Jer. xxxiii. 16. And so likewise might the altars which Moses and Gideon erected, as related in Exod. xvii. 15, and Judges vi. 24. But you yourselves cannot but agree with us that Jerusalem and the altars were not in themselves divinities, and therefore is it clear that the Messiah cannot be a divine person?

2. Where do you find in the Old Testament that the Jews cannot be saved, unless they embrace Christianity? The prophets, on the contrary, tell us, that the Gentiles will embrace Judaism; see Isaiah ii. 2, 5; xiv. 1; lvi. 3, 6; lx. 2, 12; lxvi. 20, 21; Jer. iii. 17; xii. 14, 16; Zech. viii. 22; xiv. 16—19. Israel must remain a separate nation, and be redeemed through the merits of their law, see Deut. xxx. 1—5. Having such plain prophecies, how can you maintain the contrary. See likewise Isaiah xlv. 1—5; xlv. 24, 25; lx. 1—9; lxvi. 22.

3. What has induced Christians to refer Deut. xviii. 15, to the Messiah? There is nothing in the context to warrant such an interpretation, but on the other hand, it appears clear, that the text speaks of a successor to arise to Israel after the death of Moses, who should be their leader and pastor, and who

should communicate to them the will of God, concerning which we read in Numbers xvii. 12—18, that Moses had prayed to God, as appears also by the context in Deut. xviii. 16. Nor can it be said of Jesus of Nazareth that he was of their brethren, for Christians maintain that he had no human father; thus if Moses had referred to him, he must have said, "Of their sisters," for Christians believe his mother alone to have been of the seed of Israel. The expression "As I am" cannot be suitable, for Moses had both father and mother on earth; whereas Jesus, according to the Christian belief, had no earthly father. If it be asked, How can it be said of any of the prophets who succeeded Moses, that they were like him, since Moses was the greatest of all prophets? I reply, that the words "*as I am*" may refer to this one particular, viz., I will put my words in his mouth, and he shall speak to the people; which we find was literally fulfilled. See Jer. i. 9. and Ezek. ii. 8.

4. We read in the prophets that Messiah is of the seed of David; see Isaiah x. 1—10; Jer. xxiii. 4, 5; xxx. 9; Ezek. xxxiv. 23, 24; xxxvii. 24. Luke also tells us that the angel Gabriel announced to Mary the mother of Jesus, that the Lord would give *him* the throne of his father David. But still Jesus, whom you acknowledge as the Messiah, denies all this, and endeavours to prove from the words of David, that the Messiah cannot be of the seed of David, see Matt. xxii. 43. And thus he contradicts both the prophets and the angel Gabriel. But should it be said that Jesus did not mean to deny that he is of David according to the flesh, and only meant to shew that he is of God according to the spirit, to this I reply that the same

may be said of every man, for all spirits are of God. I cannot understand how, in a spiritual sense, it can be said he is to sit upon the throne of David, or he is to see seed, as foretold by Isaiah liii. 10, which you refer likewise to the Messiah.

5. It is difficult to discover how you can render Psalm ii. 12, "Kiss the son," according to your own views. How can it be said that the people who are corporal, shall kiss that which is spiritual?

Should it even be contended that this refers to a second advent, when he will literally reign upon the earth, and sit upon the throne of David; I have yet to learn where we find the custom amongst the Jews that they kiss their kings?

It appears from your own Scripture that the act of kissing does not constitute obedience, for Judas kissed Jesus at the very moment when he was about to betray him. Matt. xxvi. 49. And how could David who was addressing those who lived in his days, desire them to kiss one who was to be born 800 years afterwards? The most natural rendering of the passage would be, "Put on the weapons of purity;" see 2 Chron. vii. 24, and Ezek. xxxix. 10.

6. What foundation is there for saying that we Jews pervert our Scriptures by the Talmud? You would do well to make extracts from those parts of the Talmud which give Scriptural references in support of Jewish rites, and then prove, if you can, the misapplication of Scripture. This would by far be preferable to those extracts from the historical part of the Talmud which you give from time to time in the Expositor.

7. You maintain that the Messiah was to come whilst the second temple was standing; but it appears

from the three visions of Daniel, that the Messiah was to come after a long captivity, which was to follow the destruction of the second temple, see Dan. vii. 10—13, viii. 10—14; and x. 25—27. I should be glad to learn the interpretation of those visions?

8. I should be glad to know your interpretation of the 70 weeks of Daniel: my opinion has been fully given in my "Arguments of Faith."

9. How can Zech. xii. 10, have any reference to the conversion of the Jews to Christianity? The words are, "They shall look unto me whom they have pierced." Now, according to John xix. 34, it was a Roman soldier who pierced Jesus, and why does the prophet use the plural "They have pierced." But even if the plural number were allowable, the question would still remain, what have the Jews to do with the act of the Romans? If the prophet had used the term, "whom they have crucified," the difficulty would, to a certain extent, be removed, since the majority of the Jews were for crucifying him; but this cannot be said of the act of piercing. Again, why does the prophet say that the house of Levi and the family of Shimei shall weep over that act of piercing, when it is well known that only the tribe of Judah and Benjamin returned from Babylon? They alone, therefore, could be responsible for that act. Lastly, I may observe, it appears rather as if the pouring out of the Spirit of grace was intended as a reward for the act of piercing, whilst destruction is pronounced upon those nations who come against Jerusalem. See Zech. xii. 9.

10. Why do we not find in the New Testament the genealogy of Mary the mother of Jesus? That

which is given of Joseph her husband, can have nothing to do with Jesus, since you deny that Joseph was his father, see Matt. i. 16. Again, in verse 19, we are told of the righteousness of Joseph; the question is again what has Joseph's righteousness to do with Jesus, who was a stranger to him, as you maintain? It would seem that Joseph, with all his righteousness, did not believe on Jesus, neither himself nor his children, in John vii. 5. I should likewise be glad to know why Jesus denied his mother. Mat. xii. 47—50. Mark iii. 34, 35?

If you will insert the above questions in the order given, with the answers of J. B. in opposite columns, you will much oblige H. S.

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ANSWER OF J. B. TO RABBI HART  
SIMONDS.

Dear Sir,

IT is one of the pleasing signs of the present times, to find amongst the children of Israel, many whose hearts lead them to friendly discussion with their Christian brethren, concerning the truths of that divine revelation which is common to Jew and Gentile. And I cannot doubt that much good arises from it. For thus the Christian is led to study with more accuracy the true principles and foundation of his faith; whilst the Israelite on his part, is induced to consider more perfectly, and thus acquires a more intimate knowledge of what is written in the law and in the prophets; for to that written word, the Christian, like the Jew, must appeal for the truth of the faith which he professes. I trust, therefore, dear Sir, that the friendly controversy to which you have invited me, will not be without its advantage; and I pray the Lord God of your fathers to bless it

unto us for the elucidation of his truth; and that even should we fail to become eventually of one mind, the spirit of kindness and of love may be established between us, and may be felt and equally manifested by us both. I will endeavour to reply to your ten questions as you desire, answering each separately, and in the order in which you propose them.

First. Proof from the Old Testament that Messiah must be a divine person, will be found in the following places amongst many others. Isaiah ix. declares, that Messiah, the child born unto us, shall be called the "Mighty God," and "the everlasting Father." In Daniel ix. 24, he is called "the Most Holy;" and again in Psalm cx., David calls him "my Lord." In the second Psalm he is declared to be the Son of God, and the King whom God shall set up in his holy hill of Zion. In Psalm xlv., he is addressed, "O God!" and it is declared that his throne shall be for ever and ever. In Zechariah xiii. 7, he is described as the man who is Jehovah's fellow; and Zechariah xiv. 2, 3, as the Lord whose feet shall stand upon the Mount of Olives. In Malachi iii. 2, he is spoken of as Jehovah, the messenger of the covenant; and in Deuteronomy xxxii. 15, as the Rock of our salvation. In Isaiah lix. 20, he is described as the Redeemer who shall come to Zion; and in Isaiah lxiii. as Jehovah that speaketh in righteousness, mighty to save. Similar quotations may be adduced in great abundance from the prophets, and the Psalms, and therefore it is not necessary to reply particularly to your observations upon Jeremiah xxiii. 6, to which you seem to advert, as if it were the only or the principal authority from the Old Testament to

support the divinity of the Messiah. To discuss the accurate translation of Jeremiah xxiii. 6, would lead to mere critical disquisition, in a great measure foreign to the real question between us, which is, the truth of Christianity.

Secondly. I find in the Old Testament, as I am well assured you cannot fail to admit, that there is no salvation to the Jew who refuses to obey the voice of the Lord his God. The promise of blessing unto Israel, is only when they hearken and obey, and the denunciations of God's wrath are ever against them whilst they rebel. Now, as the Lord your God in the old times, spake unto your fathers by the Prophets, so in later days he hath spoken unto you by his Son, even that son who is Messiah the Holy One of Israel, who is the heir of all things, and the King to whom God shall give the heathen for his inheritance, and the uttermost parts of the earth for his possession, Psalm ii. The Lord your God hath called upon you to hear the words of his Son. But to the words of the Son of God, you have refused, and still do refuse, to hearken; neither will you obey his voice, and thus you are in rebellion against the Lord. And his word of threatening is and will remain against you, until by embracing Christianity, you acknowledge Jesus of Nazareth as your Messiah. You must forgive me if I add, (for I say it not in reproach, but in kindness and affection,) that I much fear in all this you stand without excuse. In Moses, and the prophets, and the Psalms, the most minute particulars were declared concerning the coming of your Messiah, as well concerning his first coming in humility to suffer, as of his second coming in glory to reign. All the

several circumstances foretold in relation to his first coming, have been fulfilled and accomplished, in and by Jesus of Nazareth, even unto the most minute particulars. But this is not all; for there was, moreover, one special and particular test appointed as the mark by which Messiah, at his coming in humility, should *of a certainty* be made known and distinguished. A mark so sure and extraordinary, that it should not be possible to mistake him. It was declared that he should rise again from death unto life, that he should not be left in the grave, and that his body should not see corruption. See Psalm xvi. Referring to this appointed test, Jesus of Nazareth, in proof that he was the promised Messiah, foretold that he must (according to the Scriptures) be betrayed and condemned to death, and delivered to the Gentiles to mock, to scourge, and to crucify him; and that on the third day he must rise again, Matthew xx. 18, 19. This was actually and faithfully accomplished. He was crucified; his dead body was deposited in the sepulchre; but he arose again from the dead on the third day, with signs and wonders attending his resurrection. The thing was not done in a corner, for he was seen, handled, and conversed with by many after his resurrection from the dead; and on one of these occasions, upwards of five hundred persons were present; so that the fact of his resurrection from the dead was known throughout all Judea, and was established by testimony so conclusive, that the chief priests and elders who caused him to be crucified, could find no pretence to deny it; but persisting in their rebellion against God, had the audacity and the folly to pre-

tend, that his resurrection was the work of magic or sorcery, as if the evil one had power to give life. Thus they were without excuse; and all who in this day reject Jesus of Nazareth, are without excuse likewise. As there is no salvation but by Jesus Christ, how can there be salvation to the Jew who refuses to become Christian? Your question is accompanied by an assertion, that according to the words of the prophets, the Gentiles must in the end embrace Judaism; and that Israel remaining unto the end a separate nation, will be redeemed by the merits of their law. The fallacy of this idea is proved by the very scriptures to which you refer in support of it. For each one of those scriptures sets forth the glories of Messiah's reign in the latter days, when your nation shall bow the knee unto Jesus of Nazareth, when (as saith the apostle Paul) the children of Israel, the natural branches which have been broken off, shall be grafted in again to (Christ Jesus,) their own olive tree, when they shall no longer be concluded in unbelief, (Rom. xi.) and the veil shall be taken away from their heart, 2 Cor. iii. 16. When they shall look upon him whose hands and feet they have pierced, and shall mourn, Zech. xii. 10, and Psalm xxii. 16. For then shall the Lord have mercy upon Zion, and shall make Jerusalem a rejoicing, and her people a joy, and the Lord shall be unto her an everlasting light, and the days of her mourning shall be ended. See Isaiah lx.

Thirdly, Deuteronomy xviii. 15, cannot refer to any one but Jesus of Nazareth, for none but He has ever yet exhibited a true parallel and likeness to Moses. The Scripture in Deut. xxxiv.

10, declares that there arose not any prophet since in Israel like unto Moses. If, after the writing of that Scripture, any such prophet had arisen, the fact must have been recorded by the sacred penmen who wrote in after times. Your last prophet was Malachi, about 400 years before Jesus of Nazareth; but neither he, nor any other prophet, makes mention of *that prophet* like unto Moses having arisen: and thus the Scripture, Deut. xxxiv. 10—12, remains as a record against you to this day. To elude the force of this last mentioned Scripture you suggest, that Joshua has, on probable grounds, by some, been supposed to be *that prophet*, whilst others have not unreasonably considered the passage, Deut. xviii. as referring to the line or succession of prophets afterwards raised up unto Israel from time to time. To these suggestions, I reply, that had Joshua been indeed *that prophet*, the Scripture, Deut. xxxiv. which must have been reduced into writing in or after the days of Joshua, since it records the death of Moses, could never have been written, because it would have stated an untruth. And further, to suppose, when it is written, “I will raise them up a prophet,” and “unto Him ye shall hearken,” not one, but many prophets can be meant, is to make the word of God uncertain, and to deprive Scripture of its determinate meaning. Such feeble arguments demonstrate the weakness of the case. You object that, according to our statement, Jesus of Nazareth could not be like unto Moses, as he had no human father, and that thus he was raised up, not of the brethren, but of the sisters of Moses. But you should recollect that he had a re-

puted or legal father in Joseph, the husband of Mary: and that, according to Psalm ii. Messiah must be the Son of God; and, according to Isaiah vii. 4, he must be born of a virgin; so that he could not, *in fact*, be the son of a human father: and that, according to Genesis iii. 15, it was the seed of the woman, not the seed of the man, who was ordained to bruise the serpent's head. If you ask in what respect was Jesus of Nazareth like unto Moses; I reply, that the peculiar character of Moses was that of a law-giver, who established a new form of religious worship, and a new code of moral law; and this was done likewise by Jesus of Nazareth. He, like Moses, prevailed over the powers of darkness. He, like Moses, commanded the waves, and they obeyed him. He, like Moses, brought a thick darkness over the land. And God spake unto him mouth to mouth, even as he spake unto Moses. These, and other particulars, are explained more in detail in a tract published by the London Society, entitled, Address to the Children of Israel, No. 2, (Tract, No. 38;) to which I am under the necessity of referring, lest my present answer should extend to an inconvenient length.

Fourthly, I do not understand from Matthew xxii. that in verses 43 to 45, Jesus meant to intimate that the Messiah was *not* to be of the seed of David; but on the contrary, to declare that he was. His object appears to have been, to rebuke and confound the Pharisees, by asking them a question which they could not answer, without admitting that Christ must be the Son of God. They did not choose to admit this, and therefore they were silent; and from that day

forth they durst not ask him any more questions.

Fifth, This question leads to a critical discussion. If your translation of the passage were admitted, (which, however, it is not) it would not materially affect the question between us. It is sufficient therefore to reply, that I consider the expression, "Kiss the Son," to signify, "Render unto the Son homage and obedience." The kiss of Judas, though made the signal to betray his Master, was given as a salutation of respect and duty; and I consider that David, speaking as a prophet, and by the Spirit, used the expression in the sense I have stated, in reference to the Messiah to come.

Sixth, The ground for asserting that the Jews, through the Talmud, pervert their own Scriptures, is this, that referring to that authority to support their misinterpretation of those Scriptures which set forth the first coming of Messiah in humiliation and to suffer, they persist in denying Jesus of Nazareth to be their Messiah.

Seventh and Eighth, Christians maintain that Messiah came, as foretold in the Scriptures, in humility, during the time of the second temple, and that he will come again in glory after the termination of the long captivity which has followed the destruction of the second temple. It is not possible, in the limited space which the Expositor affords, to enter upon an interpretation of the several different prophecies which you desire of me; I therefore refer you to the works of Mr. Mede, Bishop Newton and Mr. Faber, and I may mention also, a volume, entitled "Messiah's Kingdom," published

by Ogle and Co. in 1820, in which a brief exposition of them will be found. The spirit of grace and supplication spoken of in Zech. xii. 10, appears, according to my apprehension, to be poured out upon the children of Israel, to enable them to look upon, and to know Him whom they pierced. The prophet appears to declare, that when they know Messiah whom they have crucified, they will mourn for the wrong they did him. The remaining part of this question refers to unfulfilled prophecy, which I must decline any attempt to interpret.

Tenth, You mistake in supposing that the genealogy of Mary, the mother of Jesus, is not given in the New Testament. Matthew gives the genealogy of Joseph, the reputed father of Jesus, and Luke that of Mary, his mother. I apprehend both of them are given to shew that Jesus was the descendant of David, not only in point of fact, as the Son of Mary, but also according to the Jewish law, and according to repute, he being the *supposed* Son of Joseph. I do not consider that in Matthew xii. 47—50, and Mark iii. 34, 35, Jesus is represented as denying his mother. He merely intimated to those around him, that relationship to him according to the flesh, was a matter of small importance; and that those were the true relations who were so spiritually, and by faith, and who did the will of God.

I have now completed my reply to your ten questions, and I pray the Lord God of Israel to bless what I have written, so far, and so far only, as I have written according to his truth. I am, dear Sir,

Your's, &c. J. B.

29th August, 1824.

## PROCEEDINGS OF THE LONDON SOCIETY.

## PALESTINE.

LETTER FROM THE REV. W. B. LEWIS.

THE Rev. W. B. Lewis in a letter dated Aintoura, February 23d, 1824, gives the following statement of the present condition of the Jews at Jerusalem :---

Jerusalem is truly miserable, groaning under the tyranny of the oppressor. Jews as well as Christians, and especially a class of Jews who first began to assemble at Jerusalem about eighteen years ago, from foreign lands, who come to die in the land of their fathers, are subject to daily insults, and are shamefully and inhumanly oppressed. Their firmans are disregarded, and they know not where to apply for relief or protection, for the power of the consul does not extend to Jerusalem, and the European ministers at Constantinople are at too great a distance to protect them; but I will describe some of their grievances more particularly.

Those Jews who endeavour to obtain a livelihood by the work of their hands, are frequently forced to give up their time, and to work for the ungrateful Turk without payment. Sometimes a mere trifle is thrown to the Jew, but in either case if he attempts to reason with the Turk, he is threatened with the bastinado, and I know not what.

Rabbi Solomon P\*\* is an engraver of seals. In the open street he was accosted by a Turk, who produced a large stone, and told him to cut out a seal. Solomon replied it was not in his power, for he only knew how to engrave, not to cut and prepare the stone; the Turk thereupon laid hold of him by his beard, drew his sword, kicked him, and cut and struck him unmercifully. The poor man cried, but there was no one to assist him. Turks in the street passed by unconcerned, and the wounded Jew afterwards sought redress in vain from the officers of justice.

Rabbi M. Balter (now dead) with three or four of the Sephardim Jews,

was thrown into a dungeon under pretence of their having sold wine to a Turk; for Jews and Christians are not allowed in Jerusalem to make wine for Turks, but only for their own *private* use. Although the charge could not be proved, instruments to bastinado and to torture him were produced, to force money out of him for the governor; the man in his fright, and not able to speak Arabic, made a sign with three fingers, meaning to signify, as he said afterwards, that he would give *three hundred* piastres to be released, but the governor interpreted the sign as a promise to give three burses (or *fifteen hundred* piastres,) and he demanded that sum accordingly from each of the other Jews in prison for the same pretended crime, and ordered the house of the foreign Jew to be rifled, and himself detained until the sum was paid. The man was not in possession of half the money, and when he had been in confinement for some time, and dragged about the streets among his brethren as a criminal with a chain round his neck, an order was sent to the chief of the Askenasim Jews to appear before the governor. The old Rabbi was ill in bed, but this was no excuse, he was compelled to rise, and was placed on the back of an ass, supported by two men; the governor told him that he should be considered responsible for the money due from the Jew in prison, and on the Rabbi's remonstrating, he told him that he should likewise be sent to prison. The young man who accompanied the Rabbi as interpreter, said, that it was contrary to the Turkish laws, thus to imprison the chief Rabbi, upon which the young man himself was ordered to prison, put in chains, and kept with his brother Jew in a dark, dirty dungeon, until the avarice of the governor was satisfied. The Jews at Jerusalem, (I speak even of European Jews) are liable to be stopped by the lowest *fallaah* of the country, who, if he pleases, may demand money of them as a right due to the mussulman; and this extortion may be practised on the same poor Jew over and over again in the space of ten minutes

The Jews are fond of frequenting the tombs of their forefathers, especially on particular days, to read their prayers in remembrance of the dead. Here advantage is taken of them again. They are rudely accosted and pilfered, and if resistance is made, they are beat almost to death, and this not by common highwaymen or Bedouin Arabs, but by men they may have been in the habit of seeing and talking with every day. The Jew is always known by the manner in which he wears his hair.

In my visit to Hebron, I was accompanied by a Jew, the same now with me in Aintoura; I had the utmost difficulty in protecting him on the road, as well as in the neighbourhood of Jerusalem; the Turks would have forced from him the chaparr, though under the wing of an Englishman. This same young Rabbi on his way to me one morning in Jerusalem, was laid hold of by soldiers, who were going to yoke him with another Jew to one of the heavy cannons they were drawing out against Bethlehem. Had he not been fortunate enough to escape, 200 piastres which he was bringing to me for Hebrew Scriptures, would, in all probability, have been seized upon by the soldiers, as well as a gold watch which I had desired him to get repaired for me.

Rabbi Israel, also a foreign Jew, and chief Rabbi of the Parushim in Safet, was setting out for that place from Jerusalem, when the animals he had hired for the journey, and which he had actually paid for, were taken *sans ceremonie*, for the use of the Cadis of Mecca and Cairo, who were to proceed to Damascus in a few days. This is a common Turkish trick, and it may afford a good picture of despotism, united with fanaticism, and in full exercise. Horses, camels, mules, &c. are considered as made for the exclusive use of the haughty followers of Mahomed, as well as the inferior animals of the man kind, so that he may seize and use or torture them at his will. But to add to the unpleasantness of the trick in the present instance, the Turkish muleteer refused to return the money paid by the Rabbi for the journey, and in vain the Jew asked for justice, until having

applied to me, I interfered and succeeded in obtaining for the Rabbi his money through Omar Effendi. I formed this man's acquaintance through the means of Achmet Bey of Damascus, who gave me a letter of introduction to him, and he (Omar Effendi) made high professions of friendship. He desired me to apply to him as often as I stood in need of his services, and I was punctual in doing so as often as I wished to interfere in behalf of the European Jews. This shews very strongly the necessity of an European resident protector in Jerusalem, and I am more and more confirmed in the persuasion that the residence there or in Damascus, as head quarters, of a person entrusted with the authority of consul, and who could feel for the suffering Jews as well as Gentiles, would be productive of great advantage.

The facts I have mentioned may be substantiated, if necessary, by documents from the Jews themselves; and to shew more fully the nature of Jewish grievances in Jerusalem, I might accumulate many such instances of barbarity on the part of the Turks of all classes, towards this people. One instance more of shameless barbarity must suffice, and I will state it fully although I may be tedious, as it took place very lately, and will serve to shew how the governors and rulers in this part of the world manage their business without law, judge, or jury, and without respect to age, country, learning, or religion. The name of Mendel is well known to the Committee through the journals of Mr. Wolf, he is chief Rabbi of the Askenasim Jews in Jerusalem, an European, and an inoffensive old man. He is considered the most learned of the Jews in Syria, and in his religion he lives in the strictest sense a Pharisee; he has a zeal for God, we must bear him record, though not according to knowledge. He was in bed, when, at a late hour of the night, he was disturbed by a loud knocking outside his door; he returned no answer, supposing robbers had entered. In a few moments the door was burst open, and in rushed a large party of soldiers. They approached the Rabbi with drawn swords, and seized and

mal-treated the poor old man. His wife screamed, and the other Jews in the house came up. Young Rabbi Isaac, who speaks Arabic, demanded the cause of their unexpected visit. It is because the street door was found open, replied the soldiers, and one of you must go down to the governor, who is below. The young man accompanied the soldiers to the passage, and the governor asked him why the door was left open. Isaac said that Rabbi Mendel's daughter was near her confinement, that according to the custom of the country at this particular time, they had received company, and he supposed one of the visitors had forgotten to close the outward door. This was a simple answer, and the governor affected to be satisfied, and the Rabbi concluded the affair was over, excepting that they might be expected to pay a few paras, (about one penny English money,) usually levied upon houses where the street door is found open at night. In the morning, however, they were surprised by the appearance of soldiers, who informed them that the governor desired to see both the old and young man at the palace: they went accordingly, and on the way were joined by two other Jews, Rabbi Nathan, a native of Austria, and Rabbi Jacob, of Prussia, but of English parentage or connexions, as I understood. These were likewise under an escort, and repairing to the palace, for they were also charged with the crime of leaving the out-door of their house open; but Nathan and others assured me this accusation was unfounded. However, the four Jews were ushered into the presence of the governor, and of Omar Effendi, &c., and being accused of the crime in question, they attempted to make a defence; but no defence would be taken; the governor said he heard the old Rabbi (Mendel) exclaim that he had a firman, and feared not the governor. It was answered that the Rabbi was unable to speak the Arabic. "Will you say then," replied the governor, "that I tell you an untruth?" The Jews were therefore obliged to be silent, and after a short time were told to go away. They thought to direct their steps home-

wards, but no, they were ordered to walk into another room, and were decoyed under various pretences from one chamber to another, until they found themselves at one of the dungeons. Here they were shut up in darkness, and told they must pay the governor ten burses, and that unless this money was forthcoming, hot irons would be applied to their heads the following day, and sharp nails driven through the palms of their hands, &c., modes of torture, amongst others, used, as I am told, in Jerusalem to extort money from these unhappy people. I cannot help observing here, that the palace and dungeons of the governor are supposed to be built on the very spot where the palace and judgment seat of Pilate once stood, and where the ancestors of these suffering Jews, raging to crucify the Lord of glory, exclaimed, "His blood be on us and on our children." The Jews without, soon heard the sentence which had been passed on their afflicted brethren in confinement; they lost no time therefore in doing every thing possible to hasten their deliverance, and though they succeeded with the governor in bargaining to pay four and a half burses instead of ten, still these poor people were obliged to strip even poverty itself to raise the sum required, and were even obliged to pledge their clothes. This affair may give the Committee an idea of the indigent and oppressed state of the European Jews residing in Jerusalem. For the pretended offence of two doors having been left open at night, a sum little short of £60 sterling was wrung from a few miserable people, whose existence is supported by pittances sent to them chiefly by their brethren in foreign parts: and this is not a story made up by the Jews. I went to Omar Effendi, and I waited on the governor myself the first opportunity, and I told them what I had heard of this business, and I represented to them the sensation it would excite if known in Europe, as the matter concerned Europeans, whose zeal only for their religion had brought them to Jerusalem. Omar Effendi replied that he thought these Jews were Muscovites, and not Franks, (Europeans).

The governor, however, said that different countries had different laws, and that these Jews must abide the consequences if they did not mind their duty. Their duty was to keep their doors shut at night, for if thieves should enter in, and rob their property, the Jews might come to him the next morning, and annoy him (the governor) with their complaints. Thus did the chief magistrate of Jerusalem defend his conduct towards these unprotected strangers, and this was all I could do; and neither the governor nor Omar Effendi pretended to give any other account of the matter than what I have related. Before I took my leave, however, they made fair promises for the future, and Omar, in the Arabic style, swore by his head, (he is a head of the green turban,) that for my sake, on account of the great love he felt for me, the like occurrence should not again take place, and that he himself should not forget to speak to every future governor in favour of these Jews, and that if at any time any thing unpleasant should happen to this class of the inhabitants, I need only apply to him, and immediate satisfaction will be obtained. But I trust not the fair speeches or the oath of a Turk—he is faithless as he is proud, mean, and monster-like; and nought, I am persuaded, but an European flag hoisted in Jerusalem, (as in other places of the Turkish empire, for the protection of foreigners,) will ever have the effect of securing travellers and strangers from their wanton insults, exactions, and barbarities. Alluding to their sufferings and miseries, one of the Rabbies of Jerusalem exclaimed with much feeling, “Oh when will the king of England come and deliver us!” I took occasion to observe that they must look to a greater than the King of England for deliverance, even to the King of kings, their own Messiah.

Three special firmans for the protection of the Jews have been obtained, and this within the space of a very few years. One of these contains an order of the sultan that these foreigners are not to be insulted and ill-treated, &c. &c. The second desires, that no one is to compel these people (as the Turks were doing in spite of the first firman) to

answer the demands made on them under pretence of debts said to be owing by the ancient possessors of a piece of ground, and a large building long since in ruins, who were Jews of the German or Askenasim congregation. The building alluded to, was formerly a college and synagogue, &c., and belonged to some settlers from Germany; but on the death of their chief rabbi, the whole fraternity went away, and the Turks laid hands on the premises, and have ever since kept possession. The building was partly converted into shops, but the synagogue, &c. has remained a ruin for many years. The new settlers in Jerusalem, aware that the property was theirs, wished to regain the inheritance of their ancestors, and to rebuild the waste places. But the Turks began to trespass further, and to carry off the stones of the fallen synagogue. This roused the rabbies, especially as it was intimated that the Turks intended to erect a mosque where the synagogue stood. They were obliged, therefore, to apply for a third special firman, in the hope, at least of repurchasing their hereditary property. The sultan at first refused to grant it until it was certified by the great men in Jerusalem, who are in possession of the duplicates of the original papers respecting the same, that these premises belonged to their forefathers. The Jews, consequently, were obliged to pay five or six thousand piastres to induce the mufti, &c. to certify this truth. They have at length gained their object with regard to the firman, but they still anticipate many difficulties before the ground and premises are finally recovered, so that they may commence their building.

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MR. WOLF'S JOURNAL.

(*Continue from p. 359.*)

Nov. 14, 1823.—The Brother of the Renegado calls on me every day; I read the Scriptures with him; he tells me that he wishes to speak with me daily, to furnish himself with arguments against his brother. In this way the Christian brother himself becomes more acquainted with the principles of the Gospel. This same person informs

me of a custom in the Eastern churches with which I was not acquainted. The Oriental Christians build their churches on the East side, i. e. towards Jerusalem, and when they pray they, like the Jews, turn their faces towards Jerusalem; and the altar of their church is likewise built on the side towards Jerusalem.

*Nov. 15.* I went with Mr. Lewis to the synagogue. As their priests and high-priests had been taken some weeks before from out of the synagogue to prison, they were frightened when we entered, but they recovered their alarm as soon as some came in who knew me, and as soon as I explained to them that we were Europeans. One of the Jews then sat down near me, and I said to him, "Your sufferings lately have caused to me much sorrow and heaviness, but my dear brethren, consider that you were 70 years in the captivity of Babylon, and you were at length redeemed; but now you are more than 1800 years in captivity, and not yet redeemed.—Read, read the prophet Daniel, and pray to God that he may enlighten you, and that you may see the reason of your captivity." I was then interrupted by others, who came and desired books of me. As I had written in the books which I intended for the Jews, "Comfort ye, comfort ye my people!" some of the Jews recited these words with joy, and added, "Amen! Amen!"

Menahem, the son of Shlome Rofa, a rich youth, whose father left Damascus by night, came to me, and said, "We no longer celebrate the sabbath with joy and rest, as before; we no longer wear on the sabbath-day our long fine dress, and our wives are deprived of their precious dress; I know not where my father is now hidden; our house is sealed, and I am obliged to sleep one night in that, and the next in another house; and I am betrothed to a virgin, but the Lord, the Holy One, blessed be he, and blessed his name, he only knows when I shall go with her to the wedding. Our mind is in confusion, and our hearts languish. Harin at Acre was unjustly put to death; Solomon Farkhi was poisoned, and now three of our chiefs sigh in prison." I

asked them why their rich men do not go to Europe, since they see by many examples, that their property and their life become a prey to the Sultan and the Pashas. They replied, that they remained here on account of the poor Jews scattered throughout Palestine, that those poor wretches may have advocates in the time of trouble, before the throne of the Sultan and his governors.

I knew not how to give them consolation, except by reading with them some portion of the New Testament, and the prophets; "Behold your king cometh!"

At Damascus there are seven synagogues, four colleges, one high-priest, three chief presidents, and several other learned men. In the evening, a fanatic Jew came to the Capuchin convent during my visit in the convent of Terra Santa, where Mr. Lewis lodges, and sought for some young men, saying, that he knew I had practised magic when at Jerusalem to convert Jews and Mussulmen to the Christian faith, and that I came to Damascus to do the same there.

*Sunday, Nov. 16.* I invited Mr. Lewis to dine with me in the Capuchin convent. After dinner, so many Jews came to me, to whom I preached the Gospel, and gave copies of the New Testament, furnished me by Mr. Lewis, that one of the friars was very angry; for they had before in the morning been disturbed by the crowd of Jews in their performance of mass. They said they could not permit their convent to be made a synagogue. Mr. Lewis was present when an aged and trembling Jew came to me, and requested copies of the Holy Writ, and was not moved from his petition by the insult of one of the Capuchin friars, who was still angry at being disturbed in his mass, and said to the poor old Jew, "You and your whole race are cursed." The old man sat down and made no answer. I produced the New Testament and the prophets, and said to him, that I hoped the God of Abraham, Isaac, and Jacob, would enlighten him by that light by which all the inhabitants of Jerusalem shall be enlightened, and that Christ will be his redeemer in his

old age, and not permit him to go with sorrow to his grave: "Arise, shine, for thy light is come!"

*Old man*, (with visible joy) "And the glory of the Lord is risen upon thee."

He requested a copy of the whole Bible, and kissing Mr. Lewis's and my hands, he said: "God be merciful to you, give me a Bible." But, alas! we had none to spare.

I have lent my Arabic Sermon concerning the Jews to Turks, and they copy it.

Haj Ahmed Alrabas Halebi sold me a copy of the Arabian Nights, which I bought for Mr. King, being commissioned by him to do so.

Nov. 18. There have been several marriages performed during my stay at Damascus, among the Maronites and Greeks.

#### *Ceremonies of Matrimony.*

In the first instance, the man who desires to marry, speaks with the father of the intended girl; as soon as the father and mother of the girl have given their consent, they announce it to the girl. The bridegroom is then obliged to consign to the curate ten Zechines, three handkerchiefs, a ring, and a girdle which the curate must bring to the father of the girl, as a present. This present is called *Khutbe*, i. e. promise. On Christmas day, the bridegroom sends to the girl to whom he is promised, a golden chain, worth 300 piastres. This second present is called *Turia*, i. e. Christmas present: fifteen days before the marriage is performed, (for they remain often three years engaged,) the bridegroom sends his bride a garment, called *Nakad*, and a handkerchief called *Hakaha*. Eight days before the marriage, he sends her two arm rings, and one towel, called *Mashwara*, i. e. counsel.

On the Sunday they bring the bride to the bridegroom after midnight, accompanied by fifteen persons with lighted wax candles in their hands; then four or five ladies knock at the door of the house where the bride resides, and the person who enters first, gives a present to the servant who opens the door, which he does after they have knocked several times, and asked whether the bride is there. Then

the ladies go to the chamber of the bride, who during the whole week in which the ceremonies are performed, is obliged to sit upon a sofa, with her face turned towards one and the same corner of the room, without looking about when persons enter. Then they take the bride and bring her to the house of the bridegroom, and place her in a room, where she must sit down on a sofa as before. In the mean while they send three times to the mother of the bride, and after the arrival of the mother, they put a golden piece of money upon the head of the bride, and then the priest reads the Epistle of St. Paul to the Ephesians, and the Gospels; and after this they make merry and consign the bride to the bridegroom, her head being adorned with a quantity of jewels and pearls. On the departure of the bride, the mother of the bride weeps according to ancient customs, and after she has wept she eats some sweetmeats.

Nov. 19. Haim Ben Masi Mahdib Sakal, with other Jews, called on me; I preached the Gospel to them.

Abuna Michael, a Maronite priest, said to me that the English would do well to translate some commentaries on the Bible by English Protestant divines, into Arabic, and that he should wish very much to read them. I myself would recommend the sound writings of the Protestant divines of Europe being translated into Arabic for circulation. I should like to see Scott's answer to Crool, and his whole Commentary of the Bible translated into Arabic, with Luther's on the Epistle to the Galatians, and others which I could mention. By translating the sound divines of England, we should shew the Levantine Christians at once, that the Protestant divines are preachers of repentance unto life, and that they proclaim those words of the Apostles whereby we shall be saved. Thus the native Christians of this country may, by divine grace, be convinced that it was only the preaching of Jesus Christ which gave rest to the churches throughout all Judea and Galilee, and that the preaching of Jesus Christ will give rest to the churches from age to age.

I called to-day on the Syrian patriarch, who resides at Merdeen in Me-

mesopotamia, but is at present at Damascus. I conversed with him in Arabic. He believes, like the rest of his nation, that the Syrians are descendants of the children of Israel. The Catholics calumniate them by saying, that the Syrian Christians believe the divinity of Christ was crucified. I asked the patriarch about it, he replied: "The followers of Rome have calumniated us; how could we believe that the Godhead could die? Glass can be broken, but spirit cannot be broken in pieces; the manhood of Christ could suffer for our sins, but not his godhead. We believe that the Deity was united with the manhood of Christ in a way we cannot comprehend, but neither can we comprehend how the soul is united with the body. There is no nation (he continued) more pure in the faith, and steadfast, and firm, and mighty, than the Syrian nation."

*I.* Do you hold the doctrines of Nestorius?

*Patriarch.* God forbid; Nestorius and Eutychius were heretics. There are Nestorians in the mountains of Chaldea, but the Eutychians no longer exist.

One of the bishops present pointed to their patriarch, and said in his presence, "This is our Pope!" The patriarch made a sensible reply; he observed, "We must not say we are of Paul or Apollos." He gave us letters for all the bishops in Mesopotamia.

*Nov. 20.* I conversed again with a Turkish sheikh upon the Gospel. Some Christians of the Greek church desired me to come to their house, and hold a conversation with a Caraitic Jew. I went, but the Caraitic Jew was busy, and unable to come. I then conversed with the Greeks about that glorious time, when the Jews shall confess that Christ is King of kings and Lord of lords. One of the Greeks said to me: "We do not worship the pictures in our churches, we consider the pictures only as the church history personified."

Mr. Reuben Coster, a Dutch Jew who was baptized in Scotland, a gentleman of talents and much useful acquirements, and possessing much skill

in drawing, remained with Mr. Lewis after Mr. Way's departure. He requested me to take him with me to Aleppo and Persia. I had not the least hesitation in complying with his wish, intending either to keep him with me, or if he should find a situation at Aleppo more profitable to himself, and more useful to his future prospects, to leave him there. He speaks French, Dutch, German, and English, and understands a little Hebrew; he has got the best testimonials from his Scotch friends, of whom he speaks with deep feelings of gratitude, and Mr. Way himself considered him a true convert.

*Nov. 23.* I set out for Aleppo in the company of Mr. Poche, a German merchant, and Mr. Reuben Coster. As Mr. Lewis intended to go to Safet, I gave to him letters of introduction for a Jew at Safet, who may give him lessons in Hebrew, and I gave him besides, letters for Jews at Jerusalem.

On the 26th I arrived at Hama, and on the 29th I reached the beautiful town Hamah. I met at Hamah with Signor Selym, who is mentioned in the travels of Sheikh Ibrahim, (Mr. Lewis Burkhardt). Selym is a very interesting and clever man, and a great friend of travellers. He knows Lord Guildford, Mr. Banks, and Mr. Fuller; and he asked me to stay in his house for several months, which I was not able to do, as the caravan was setting out the next day. There are at Hamah five Jewish families, who already know my name. I preached the Gospel to them. Many Jews lived formerly in that town, but they have left it.

*Dec. 7.*—In the morning I arrived at Aleppo, with Mr. Reuben Coster. Mr. Barker the consul was at Swedia. Mr. Maseyk, the late Dutch consul-general, much esteemed by all the English travellers, came immediately and took me and Mr. Coster to his little cottage, for his fine house suffered much in the earthquake, and he is now building it again. All the European friends who were so miraculously saved, came also to me. Aleppo is now a standing proof how all the beauties of this world pass away, and how the Lord is mighty to break down

the palaces of princes, whilst he preserves the humble cottages of the poor, and of those of low estate. When I entered Aleppo the first time, the Franks lived in houses like palaces, richly furnished with all the luxuries of the East. In the evening time they sat upon their terraces, enjoying the mild air opposite their houses. We heard the exclamation of the Turkish watchman from the tower of the mosque: "God is very great, there is God and nothing but God, and Mahomed is the prophet of God. Prayer is better than sleeping." But it is a truth, that except the Lord is pleased to keep the city, the watchman waketh but in vain. An earthquake ruined their palaces, and happy those fathers who counted the number of their families, and found them all safe. Seven hundred Jews now go about deprived of their eyes, no longer able to read Moses and the prophets. Arabs in the deserts near Aleppo, at that time mounted their horses, to escape the terror of the Lord. The sultan's first care was to send a company to Aleppo, to take the money of the slain families. Happy England, under the wings of the Gospel, and the laws of thy land!

*Dec. 19, 1823.*—The Franks, as well the Catholics as Jews, called on me; I reminded them of their obligation towards the Saviour for having been so miraculously saved; and I read to them Matt. xxiv. A conversation with Jewish infidels took place, which lasted for several hours, in the presence of other Jews and Gentiles, in which conversati<sup>n</sup> I proclaimed to them Jesus Christ. The Europeans reminded me of my promise of last year, to endeavour to establish a college at Aleppo. The Europeans are repairing their houses in the town, and wish that their children should be properly educated. Mr. Maseyk is employing workmen in repairing his house in town, which will be finished next spring; to repair the whole may cost him £.1000 sterling; he is however ready to let his house to the School or Missionary Society for one hundred pounds a year, or to sell the

house to us after it shall be repaired, for £.1000 sterling. The house might then be under the protection of the English consul, and thus the Protestants would have at Aleppo, a Missionary and School Establishment, like that the Catholics have here and in Palestine. Mr. Barker, the British consul himself, thinks that this would be an excellent thing, and highly valuable.

*Sunday, Dec. 16, 1823.*—Mr. Barker, the British consul, was not only so kind to leave to my disposal his parlour to preach in, but invited likewise Signor Elian de Picciotto, the Austrian and Danish consul-general and his son, and Raphael Ezra de Picciotto, who is the Neapolitan consul, and several other Jews and Catholics, to attend the sermon; they all came; I had twenty-four hearers, Jews and Catholics. The Jewish consuls promised to attend again on the next Sunday. The superior of the propaganda tried to prevent the Catholics from coming, but few took notice of his orders. The sermon was in Italian. The Jewish consuls thanked me after the sermon was over. I am the first Protestant preacher who has preached at Aleppo for thirty-four years; the English clergyman of the Levant Company went from Aleppo to Smyrna about thirty four years ago, since which there has been no preacher at Aleppo. I took my text from Luke xviii. 22. "Yet lackest thou one thing." I have daily conversations upon religion either with Catholics or with Jews, often till after midnight.

I have not mentioned to you some circumstances which happened at Aleppo during my last stay there, for I had no time to learn them exactly, but as I have heard them now confirmed by Mr. Barker, by Mr. Maseyk, and other Christians, I may mention them. I had preached the Gospel to a great crowd of Aleppine Jews, when several of them exclaimed, and declared aloud, that I had spoken the truth. I myself heard them. The next day one of those Jews who had made this profession of his faith in Christ, was found dead in his bed with his

throat cut. My own servant saw his dead body, as did many hundreds of Christians. The Jews said he had committed suicide, but the Christians assert that the Jews took his life, on account of his bold profession. The Jews were obliged to pay a great sum to the Turkish government on this account. Mr. Barker himself told me that his Dragoman, an honest man, said, that he himself heard that Jew's profession of Christ, whilst standing among the Jews, and that the Jews were in the greatest rage against him. The Armenian bishop told the fact to Mr. Fisk, when at Ipsamar.

Mr. Reuben Coster is now employed by Mr. Barker as teacher to his daughter, and as his writer.

Dec. 21. I preached in English in the house of Mr. Barker. Mr. and Mrs. Barker, Mr. Maseyk, Mr. Israel, a Jew from Gibraltar, the only persons who understand English at Aleppo, were present. My text was, "He shall see the travail of his soul, and be satisfied."

I am setting out for Mesopotamia, Bagdad, and Persia, with the first caravan.

## GERMANY.

### FRANKFORT SOCIETY.

We have been favoured with the Second Report of the Frankfort Society for promoting Christianity amongst the Jews, which relates the operations of that Society during the years 1822 and 1823. We are much pleased with the comprehensive view of the general subject taken by our friends at Frankfort, and we insert the following extracts.

As in every work of God, circumstances generally point out the right way of proceeding, it seems to be made clear to us, that our chief aim should be to lead the general mass of the people of Israel to a knowledge of their spiritual wants, to which, indeed, the Lord himself appears of late to have awakened many of them. This can

most effectually be done by the distribution of the New Testament, and of religious books. For we find the better informed Israelites ready to receive any thing that can enlighten their understanding, and eager to read our tracts and New Testaments. We thus come into a more immediate connection with Israelites. But we do not think it necessary to urge them to be baptized, because many are prevented making a public profession of their faith by family and other circumstances: and by baptism, they are at once driven away from their own people, and deprived of all means of beneficial influence amongst them. We do not therefore aim at the introduction of individual Israelites into the Christian church, but to invite them generally to faith in Christ, to convince them of his divine mission, and to bring them to a true and experimental knowledge of the salvation which is to be found in him; and thus to spread the principles of Christianity wider and wider among them, by means of such of their own people as, not being professed Christians, continue to live among them and to maintain a free intercourse with them; from which those who separated from them openly by baptism, must be excluded. In pursuing this plan however, it is by no means our intention to shut out from the Christian church, Israelites who desire baptism from conscientious motives, and who have acquired a solid knowledge of Christianity, and are not prevented by outward obstacles. To such, on the contrary, we lend a helping hand, taking care, at the same time, not to administer baptism to converts, unless there appear decided symptoms of the new and spiritual life. From the early convert to Christianity, whom St. Paul compares with a child, the steady walk of a man in Christ cannot be expected; and experience has taught us that some baptized Israelites, though fully convinced that Jesus of Nazareth is Messiah, yet from human frailty have fallen into sin, and thus induced a suspicion as to the reality of their conversion, and feelings of disaffection in the minds of enlightened Christians, who, perhaps, are too apt to

orget the patience and long-suffering which the Lord shewed to them in the beginning of their Christian life, and which he still continues to the present day. To avoid such occurrences, which must be injurious to our cause, we never persuade an Israelite to be baptized, unless he gives decided proofs of that love to our Saviour, which can only be kindled in the heart of man by a well-founded hope, or a blessed experience of the forgiveness of sin through faith in him. This we consider the more necessary, as opportunities seldom enable the new convert to keep up an acquaintance with real and enlightened Christians; he is more generally left to himself, chiefly without advice or encouragement, to encounter the trials and temptations which must await him, and from which he can hardly escape, unless he knows from experience where to obtain strength.

Let it not be supposed, that we thus confine our sphere of operation within too narrow limits; we desire to pursue this plan only until Christian Israelite colonies are established, the want of which has long been deeply felt; such an establishment must, ere long, be formed in some part of the world, where the Jewish proselytes may live together under Christian instruction, and then our operations may take a different course.

For the reasons we have stated, we cannot mention at the present, more than a small number of baptized Israelites; but we trust we may say of them, that hoping in the mercy of the Lord our God, we trust we may reasonably entertain the expectation that they will all grow up as plants of righteousness to his praise.

On the 20th of October, 1821, a Jewish teacher from Baden, after having been instructed in the truths of salvation, made his public profession of faith, and was baptized into the death of Jesus.

The same privilege was also granted on the 2d of November, to an Israelite veterinary surgeon, who has since been taken into employ by the Dutch government, and, as we understand, has received an appointment in the colonies.

On the 21st of December, a Jewish student of medicine was received into the Christian church by baptism, after previous instruction and profession of faith. He is now in Holland, where he carries on his profession with success.

On the 26th, a Jewish teacher from Moravia professed his faith in the Son of God before the congregation, and became a member of the Christian church by baptism.

An Israelite tradesman had for some time been in connection with our Society. We had great satisfaction in observing his growth in grace, and how the love of Jesus filled his heart. He was admitted into the church of Christ by baptism on the 11th of January, 1822.

On the 22d of February, a Jewish student from Prussian Poland, was baptized. He had been previously connected with Christian professors of universities, and he was admitted to baptism in consequence of the earnest desire he had expressed to make a public profession of his faith in the Lord Jesus.

In the beginning of the same year, an Israelite teacher arrived here, who for some time had resided in Switzerland; he had there come in contact with some pious Christians, which had proved a blessing to his soul. He had already experienced the power of faith in Jesus Christ, and was well acquainted with the New Testament; but wishing to be more firmly established in his faith, he requested further instruction; at length he made a public statement of what the Lord had done for his soul, and became a member of the church of Christ by baptism, on the 14th of April.

In the month of April, 1823, an Israelite of considerable attainments, who had studied medicine and other sciences, came here with recommendations from Berlin. Family connections had prevented his joining the Christian church in that capital. Proper instruction was given to him, and after having made his profession of faith before the congregation, he was baptized on the 16th of May; we have every reason to hope that that day will ever be kept in blessed remembrance.

In the month of July, a young Israelite female was recommended to us, who manifested a strong desire for the blessings of Christianity, and wished, as she expressed herself, to become a real Christian, and to be assured of her interest in the everlasting salvation of the Lord Jesus; as she could not read German, she set herself immediately to acquire that knowledge. She received also proper instruction in the doctrines of the Gospel, and on the 26th of November she made her profession of faith, and was baptized.

Many more hopeful Israelites have also applied for baptism, but for reasons already specified, we have not been able to meet their wishes.

### MEDITERRANEAN.

LETTER FROM DR. G. E. DALTON.

THE following letter has just been received from Dr. G. E. Dalton, dated Malta, July 12, 1824.

Through the mercy of our heavenly Father, we arrived here in safety on the 27th of last month. We have been received here with kindness and affection by our dear brethren and sisters in the Lord, and trust to be strengthened and refreshed in our intercourse with them. As you may suppose, nothing beyond daily mercies and ordinary circumstances would form my detail, were I to send you my journal kept on board. It is but due to Captain Watkins to acknowledge his kindness and attention to Mrs. D., who suffered much from sickness. The crew were most orderly; not an oath to be heard. I performed divine service every sabbath, and read and expounded scripture to the men every evening. They diligently attended the means of grace, and I often felt delighted at seeing the poor fellows group around one of their messmates, while he read aloud some tract, or sit together singing the praises of the Lord. I thought of that blessed time, when the knowledge of the Lord shall cover the earth, and man be delivered from the slavish chains of sin; when not only on land, but on the expansive deep, prayer and praise shall ascend to the Lord of Hosts; and when the

midnight vigil shall be cheered with remembrances of Him who bore our sins and carried our sorrows. We touched at Cadiz, Monday, June 14. I landed to see the city, and visited some of the churches. One of great splendor was shewn to us by a "poor brother." He spoke a little French, so we understood each other better than my guide, who only spoke Spanish. As we walked down the aisle of the church, I said to him as he pointed to some of the gaudy images, "Jesus is the only Saviour; there is no other name under heaven given among men, whereby we must be saved." He assented, but with seeming indifference; we shook hands at the gate; from my heart I could have desired to have had time to point him more fully to that God, whom he by images ignorantly worshipped. I have to acknowledge the very kind attention of the British consul; he had refreshments for us at his house, and at parting he warmly expressed his trust that the Lord would be with me in the work.

*Tuesday, June 15.*—We landed at Gibraltar, and waited on the governor, Lord Chatham. He received me very politely, and asked if I meant to stay in Gibraltar, and said he should be happy to forward my views. He mentioned his having seen Mr. Neat, and regretted to learn from him that so little success attended his exertions. Lieut. Bailey says, however, that Mr. N. has left an impression upon the Jews there, that will not easily be removed. The only conversation I had with any of them, occurred in the house of a friend of Capt. Watkins, from whom we received every kind attention. Two Jews, one an old man, the other young, came to sell musquito curtains, &c. The elder Jew was a very fine looking man. We entered into conversation with him. Mrs. D. told him we were going to Jerusalem. He turned up his venerable countenance, and raising his eyes, said with emotion, "I would to God I could go there to-morrow." I told him I believed his people would yet be restored. "Yes," said he, "we shall." "I love your people," I replied, "they were a people highly favoured of God. He is the God of Abraham, of Isaac, and of Jacob, the

name whereby he will be called for ever; and he hath said, You shall be a nation before him evermore." "Yes, yes," said he. "Aye," I replied, "and the time will come when ten men shall take hold of the skirt of a Jew, and say, We will go with you." "You are mocking me," said he, looking wistfully at me. "No, I solemnly assure you, it is my belief." He took my hand, pressed it between his, and spoke affectionately. I then endeavoured to get him to account for their present state of banishment and dispersion; and to shew him when only his nation could expect rightly to be restored to God's favour; but the young Jew called him away, and both bundling up their merchandize, with "You buy nothing?" they both took their leave. Hasten, O Lord, that glorious time, when the veil shall be taken from Israel's heart, and all shall know thee, from the least to the greatest.

Nothing particular occurred from this to our landing here. Mercy and loving-kindness followed us all our way. Our voyage was highly prosperous, although not without swells and calms; so with the soul it had its seasons of trial and faithless inquietude, and feelings perhaps not to be separated from the affections of humanity; but not without that peace, the world cannot give, the peace of our dear Lord and master, and never without approbation and satisfaction as to the missionary life. He has calculated little of the cost before-hand, who expects a missionary life, even in the outset, will be all sunshine; but if he be a disciple in truth, he has the covenant promise which shall not be taken from him.

We landed here on the sabbath; several boats came round the ship, laden with fruit; nothing but bustle, markets open, and the streets all hurry. I felt pained to the soul; the Psalmist's words struck me forcibly, and with them I could say, "Rivers of waters run down mine eyes." I went to the Missionary chapel, the Rev. S. Wilson preached; here I soon became acquainted with him and the Rev. D. Temple and their families. We have found them, together with the Rev. Mr. Jowett, as friends full of kindness. How great the union be-

tween those that love the Lord Jesus in sincerity and truth. We here procured lodgings unfurnished, which we have furnished in the plainest manner. We provided things fit to carry with us, which as well as some glass, &c. will be requisite for Aintoura; as both Captain Pearson, who accompanied Mr. Way there, and Mr. Jowett, as well our American brethren at Beyrout, inform us they will be in no small degree necessary. I presume I shall have to turn glazier as well as doctor, as there is not one preparation even for glazing the many openings that expose the college alike to cooling airs, and storms, or wet. I shall furnish an account of these articles in my next quarterly account, and shall charge them to the Society or ourselves, as you think right. We were obliged to get furniture, as there are no furnished lodgings here, and we think the most prudent plan would be to take it on with us; our kind friend, Doctor Naudi, has rendered us much assistance in purchasing; he wishes to inform you, with his regards, that their first anniversary meeting will be held very shortly; if they do not print the report here, he will forward it to you, as you may wish to make extracts. I am in hopes of establishing a monthly prayer-meeting specifically for the cause of Israel, similar to that held here for the heathen. My brother Temple will, I feel convinced, lend his aid.

#### SALONICA.

LETTER FROM REV. S. S. WILSON.

THE following information respecting the interesting city of Salonica, (anciently Thessalonica) is communicated in a letter from the Rev. S. S. Wilson, dated Malta, July 8th, 1824:

Allow me, dear Sir, to avail myself of this opportunity for transmitting a small piece of information, which I gathered lately in the island of Corfu, and put down from the lips of Gregorius, late bishop of Negrepont, at present a refugee in that island. He has been two years a prisoner of war in irons, and escaped by night, after

breaking his fetters, to the Greek army, which was then in the neighbourhood of his confinement. I wish the information he gave me, and which I find corroborated by the details in Holland's excellent travels, to be borne in mind in relation both to the present and future labours for the Jews in Salonica.

In Thessalonica, there are 20,000 families, of whom a fourth are Christians, a fourth Jews, and the remaining half, or 10,000 houses or families, are Turks. So in this interesting land of classic recollections are 5,000 families of the children of Israel. The languages spoken are Turkish, Greek, and Bulgarian: the Jews speak Romaine or modern Greek, as also the other two languages.

In concluding, I beg to suggest whether your Committee might not employ a small part of its funds in a mission to Salonica?

# GIBRALTAR.

REV. CHARLES NEAT'S JOURNAL.

(Continued from 310.)

March 16. I called upon Rabbi \*\*\* — He was in the midst of his books, and two young Jews who appeared to be students of the law, were present, together with an ancient Rabbi from Barbary, sitting cross-legged in the Turkish fashion. I introduced myself to Rabbi \*\*\* — by presenting the Hebrew tracts, Nos. 29, 36, 38, and requesting his sentiments upon them.

Rabbi. This is not the pure Hebrew character, (meaning Nos. 36 and 38.)

C. N. You are right; but it is the Rabbinical Hebrew: do you understand it?

Rabbi. Yes; but the pure Hebrew is the best.

C. N. The other tract is in Hebrew, and I wish your opinion upon the texts.

Rabbi. What is your business here?

C. N. I am connected with the London Society, and the Church of England.

Rabbi. I know of that Society, and have had some controversy with the bishop of St. David's; he is wrong about the Hebrew language.

C. N. Because he disallows the divine authority of the Masora, I suppose.

Rabbi. Pray, sir, sit down, I will argue with you, but you must explain to me all the contradictions of the New Testament, before I will explain to you the Old Testament.

C. N. The New Testament is founded upon the Old, and therefore in investigating the former, some reference to the latter will be necessary.

Rabbi. You say that; but I shall choose to look at the building first. When a man looks at a house, he first thinks about the building.

C. N. But he would not purchase it, unless he were well convinced of the stability of the foundation; to form a right opinion, he would consider both the foundation and the superstructure.

Rabbi. Well, I shall choose to hear you explain the contradictions of the New Testament first.

C. N. The New Testament contains no contradictions in reality, and ignorance of its true meaning induces people to charge it with contradiction; specify the contradictions, and I hope to be enabled to explain them, but first allow me to propose one question, and to make one remark. The question is, How do you know the Old Testament to be true? The remark is, That in a Divine Revelation, some mysteries beyond the power of a finite and fallen intellect to fathom, are to be expected.

Rabbi. We understand all the Old Testament.

C. N. That is an assertion which you cannot prove to its full extent. Do you know all the prophecies?

Rabbi. Yes, but they have a farther meaning.

C. N. You are right; prophecy has a double sense, and this you cannot fully comprehend until the event make it plain. You therefore admit that in the Old Testament some things cannot be completely known.

Rabbi. The prophecies have some things too deep, but we know every part of the Scriptures.

C. N. You cannot say there is no part of the Old Testament but what you fully understand

. The Rabbi was silent.

*C. N.* Now, then, as we believe the New Testament to be inspired, if there are some things mysterious in it, we ought not to reject its authority upon that account, but rather consider the inability of our intellect perfectly to grasp it, an evidence of its emanation from the infinite mind of God.

*Rabbi.* I shall not bring forward the mysteries. The Trinity contains much that is contrary to philosophy. I shall not speak of that, nor of the Revelations.

*C. N.* That is candid, but as to the Trinity, I can prove it from your Scriptures as well as from ours. Now will you tell me why you think the Old Testament to be the word of God?

*Rabbi.* Shall I prove it by nature, or by philosophy?

*C. N.* What do you mean by nature?

*Rabbi.* That I believe the law of Moses, because I was born a Jew, and my father taught me so.

*C. N.* By such an argument the inspiration of the Koran might be proved.

*Rabbi.* I know it, I only mentioned it, shall I go to philosophy?

*C. N.* If you please; I wish to hear what you can say in proof of the Old Testament?

*Rabbi.* I shall tell you a tale. A certain king required a Jew to prove his religion; the Jew said it was a great matter, and asked for three days to consider; it was granted: the day and the hour were appointed, and the king and his wise men were together. The Jew did not come, and they waited some time; at last he came. They were angry, and asked him why he dared to keep them waiting so long. He said, I had a great affair to settle, (he was a judge.) They inquired what it was. The Jew answered, that three men came to him with a rich diamond in a ring; they all claimed it; one brought two witnesses to testify that it was his; the second brought one witness, and the third brought none. The king began to abuse the Jew for keeping him so long waiting when the matter was so easy to settle, and required him to answer the point in question. I think, said the Jew, you have your answer; the case is the

same: Religion is the ring; the Jew, the Christian, and the Mahomedan are the three men who claim it. The Jew brings two witnesses, viz. the Christian and the Mahomedan, for both say Moses was a prophet, and allow the Old Testament to be true. The Christian brings one witness, which is the Mahomedan, who says that Jesus is a prophet: but the Mahomedan has no witness, because the Jews and Christians laugh at Mahomed as a false prophet.

*C. N.* This is ingenious, but I am prepared to resist the application of this fable, and to prove that the Christian has a right to the ring.

*Rabbi.* I do not press this fable, but only related it. I shall go to philosophy.

He then went into a long harangue, upwards of an hour's duration, and talked about the various gradations of beings, and the connecting links between the vegetable and animal, and rational world. He interspersed his account with many fabulous relations, and in particular mentioned some animal that had the power of speech. At length he came to man, and asserted that there was, in addition to the rational soul, a divine part within us, which never had, and never could be any otherwise than sinless and holy; after dwelling in the body, it became fit for the society of angels, and was to be united with them. I denied this statement, and referred to Gen. vi. 5, and Jer. xvii. 9, to show that there was nothing in man by nature, but what is sinful and corrupt.

*Rabbi.* Can God make a wicked thing?

*C. N.* No; at the creation Adam was holy: God made man upright, but he sought out to himself many inventions. This is the fact, and every instance of even the best men, recorded in the Scriptures, shews how fallen and depraved we are. There is nothing in us so holy and good as you suppose. David said, I was born in sin, and you know what wickedness he committed.

*Rabbi.* David was not guilty of so much as is laid to him; he caused Uriah to be killed, and that was all.

*C. N.* Do you mean to deny that David committed adultery?

*Rabbi.* Yes; I know all that Nathan said in the parable, but we must not take it strictly, for David was not guilty of that sin.

*C. N.* But the history as well as the parable, proves that he was guilty.

*Rabbi.* Now I will tell why he was not; there was a law among the Jews, and Josephus mentions it, that when a man went to war, he divorced his wife, and if he continued away six months, then the divorcement was absolute, and the woman could marry again. Uriah had given this paper to Bathsheba; he had been from home six months, and therefore she was not his wife, and no adultery was committed.

*C. N.* All the particulars of the history contradict this opinion; if Bathsheba was no longer the wife of Uriah, why did David so much wish him to go home, in order that his own sin might not be discovered? There would have been no occasion for all this contrivance, if Bathsheba had been no longer the wife of Uriah.

*Rabbi.* I shall bring Scripture to prove what I say, read 1 Kings xv. 5. The only sin of David is here said to have been in the matter of Uriah, the Hittite. If he had been guilty of the other, it would be "save in the matter of Bathsheba and Uriah."

*C. N.* The fact is, whatever you may say, the Scripture charges David with that sin, and until you can prove that what the Scripture calls sin is *not* sin, I must consider David to be guilty.

*Rabbi.* I shall now tell you why we believe in Moses. Not because he did miracles; not because he was a prophet; but because of the gift of prophecy, the divine eye of the mind which we have, and which tells us that Moses wrote and said what is true.

*C. N.* The power to work miracles was given to Moses on purpose to convince the Israelites of his divine mission: read Exodus iv. 1—9.

*Rabbi.* Look at Exodus xix. 9, this proves that the people by their intuitive sense were to know that Moses spoke truth, and to believe him for ever.

*C. N.* I cannot see that it proves

any such thing. God promises to come unto Moses in a thick cloud, and to speak with him in the hearing of the people. This he did by delivering the decalogue; and the publication of the decalogue in the hearing of the people was intended to lead them to believe the ceremonial law, and the other institutions which Moses afterwards set before them.

*Rabbi.* Was the decalogue of equal authority with the pentateuch? (By the pentateuch he meant the ceremonial and judicial law.)

*C. N.* Yes.

*Rabbi.* Take care what you say.

*C. N.* I know what use you will make of my admission, but nevertheless, I speak truth in saying that the decalogue and the pentateuch were equally of Divine origin and appointment.

*Rabbi.* If so the pentateuch must be observed for ever.

*C. N.* I grant the premises, but deny the conclusion. God may appoint two things with design that one should be perpetual, and the other only of limited obligation. That is the case here. The moral law is of eternal obligation—I mean it cannot be abrogated. The ceremonial law was instituted only for a certain period to accomplish certain purposes, and was to cease at the coming of the Messiah.

*Rabbi.* But it is here said they shall believe thee for ever.

*C. N.* לעולם has several meanings, and seldom implies uninterrupted duration. It signifies fifty years, the term of a man's life, the period of the Babylonish and of the present captivity.

*Rabbi.* I know; but the law must be for ever.

*C. N.* If you are determined to abide by the strict letter in this text, (Exodus xix. 9,) לעולם can only extend to the term of Moses's life. It is said, they (i. e. the people then present,) shall believe thee for ever; i. e. they shall believe all that thou speakest in the name of the Lord. But Moses could only speak while he was alive, and therefore if you will have

the words in their strict meaning, "for ever," could only comprise the term of the life of Moses.

*Rabbi.* They must have known that the law should continue after Moses was dead.

*C. N.* I grant this; but they knew it from other passages than the one you quote; and from other passages they knew that the ceremonial law would be changed. What other signification could they attach to Deut. xviii. 18? The prophet was to be like unto Moses. Moses was a law-giver; the prophet would consequently be a law-giver; and therefore the abrogation of the ceremonial, and the institution of the Gospel covenant were intimated.

*Rabbi.* I knew all that can be said upon that when I was a child. Maimonides has settled it.

*C. N.* If you read that tract, you will find a proper and true explanation of that prophecy, and no other consistent one can be given.

*Rabbi.* These are all old things; but I propose a new method, by arguing upon the New Testament first; and I did not mean to touch upon the Old.

*C. N.* I am ready to discuss any point you mention.

*Rabbi.* Why then are two genealogies, one fourteen, and the other twenty generations of Jesus? I know what you will answer; that one is of Joseph, and the other of Mary; but it is contradictory.

*C. N.* Beware of pushing such a thing too far. We have good reason to offer why there should be two genealogies; for thus Jesus is proved to be the son of David, whether you consider the line of Joseph or Mary. If such an additional evidence of the truth of the New Testament be declared a contradiction, what will you say when I produce a greater discordance in your Old Testament genealogies? Proceeding upon your bold and prejudiced plan, we might get rid of the Old, as well as the New Testament.

*Rabbi.* Shew me these differences when you come next; and then we will talk more upon this point.

*C. N.* Very well. Now will you tell me why the Jews here are mask-

ing as the Catholics do in the Carnival?

*Rabbi.* They have learned it of those among whom they live, but it is bad.

*C. N.* Is there any festival at this time?

*Rabbi.* It is the feast of Purim. We try to hinder the masking, but in vain. The sin of Israel is great; but we are expiating it by our captivity. We shall be restored, and then we shall keep the law, and worship God perfectly. I wish restoration on this account, and not to rule over other nations.

*C. N.* Redemption from sin is the greatest blessing, and this is what the Gospel offers.

*Rabbi.* The sins of Israel have an effect upon other nations, so that they are left to follow idolatry and Mahometanism, and Christians are suffered to continue in the delusion of worshipping a pretended Messiah.

*C. N.* That is an assertion you cannot prove, and we know most certainly that Jesus is the true Messiah, and only Saviour of sinners.

The Rabbi then rose, conducted me with civility to the door, and said he would renew the conversation whenever I would call.

*March 24.* This morning I called upon == He was extremely civil, invited me to go up into his drawing room, and politely apologized for the many times he had been absent when I had called. He had but little time to spare from his mercantile engagements, and our conversation was therefore of a desultory kind. He said that he had read all the Jewish Repository. From some of his remarks, I perceived he had read with attention, and remembered with fidelity. He wished to purchase the whole of the Expositor, a title which he thought more suitable to the object of the work than the Repository. I was pleased to find that he desired two copies of each volume, one for himself, and the other for a Jewish friend now on his travels through France. It was also satisfactory to hear him observe, that he had obtained a better knowledge of what Christianity is, by reading the Repository and one volume of the Expositor, and also, that these

books had given him information in his own religion. He candidly owned, that in the manner of worship according to the church of England, a specimen of which he witnessed in the garrison chapel, there was something devout, and solemn, and suitable to the service of God. The proceedings of the Society he approved, notwithstanding many Jews had considered it an insult to attempt their conversion. To such he had said, if the matter is in any doubt whether the Messiah is come or not, we ought to consider what this Society does, and to reflect upon their arguments, and then if they are convincing, we are at liberty to change our religion. He was pleased with the manner in which the Society acts, said it was reasonable and proper, and as no compulsion was used, no objection ought to be made by the Jews, who were not insulted in the attempts of the Society. Without assenting to my observations respecting the necessity of faith in Jesus as the Messiah, or endeavouring to resist the application of different texts to our Lord, he professed himself ready to read and enquire upon the subject. I promised to write for the Expositors, and that Mr. Bailey would furnish them to him at the lowest price on their arrival.

An important fact is here elicited, viz., that the worship of our church approves itself to candid and liberal minded Jews, and that the kindness of British Christians towards the house of Israel, does make a favourable impression upon their hearts. Repeatedly did == mention the conduct of the English nation, and particularly of the Society towards the Jews, with gratitude and commendation. He also said, that the unkind and cruel treatment which the Jews in past ages had experienced from the Christians, had been a stumbling block to the Jews, so that they could not think well of Christianity, when its professors were so oppressive and unfeeling towards them. Verily we are guilty towards our elder brethren in this matter. May the spirit and temper of Christ be visible in the conduct of all who call him Lord; and then shall we see great

things, even the removal of Jewish blindness and prejudice, and the return of Israel to the Lord their God, and David, their divine Saviour and King.

#### GERMANY.

LETTER FROM MR. J. P. GOLDBERG.

WE select the following particulars from the letter of Mr. J. P. Goldberg, dated Dresden, August 27, 1824.

In addition to the facts related in my letter of May 15th, from Leipzig, I beg to state, that it has pleased the Lord to make the last days of my residence in that town, a time of peculiar blessing. A Polish Jew, who was a decided opposer and enemy of Christ, had become more moderate after our conversations together, in which I had shewn him from the Old Testament, that Jesus is the Christ. One evening he called upon me with other Jews, to discourse upon the divinity of Christ. He objected to the incarnation, the nativity, the human life, and above all the death on the cross; which he considered absurd in reference to one whom we profess to be God, blessed for ever. That God should unite himself with human nature, he thought inconsistent, and denied that the incarnation of a divine Messiah had been foretold in the Old Testament. For, said he, if this were the case, those great and enlightened men, Maimonides, Mendelsohn, and others, could not have hesitated one moment to become Christians; nor would the passages which prove the divinity of the incarnate Son of God, have been overlooked by the many hundred wise and learned men, now to be found among the Jews. In reply, I shewed him from history, how our ancestors had always resisted the Holy Spirit. And as to our learned scholars, I reminded him that they only resembled many Christian philosophers, who not aware of the narrow limits and the short-sightedness of human reason, will believe nothing they cannot comprehend; for which reason God has poured out upon them the spirit of deep sleep, and has closed their eyes, Isaiah xxix. 10. I then ob-

served upon the modern Jewish teachers, who preach a doctrine not founded in the Scriptures, wholly unknown to our fathers, and calculated only to introduce a new system equally distant from the Jewish as from the Christian religion. My opponent confessed, that in this particular I was right; and added, "When I arrived in this town, I attended sermons in the New Temple, anxiously expecting to be informed, why God for so long a period had withdrawn his favour from Israel, and by what means we might be restored to the lost happiness and glory. But I heard nothing but sweet-sounding phrases, which gave me neither instruction nor comfort. There is no saying what these teachers would make of us. Not Jews certainly; for they put aside all that distinguishes Judaism from other religions. Neither would they make us Christians; for they strongly dissuade us from embracing Christianity; so that I am ready to exclaim with the prophet, Who shall have pity upon thee, O Jerusalem? Or who shall bemoan thee? Or who shall go aside and ask how thou doest?" Having explained to him what the Lord is doing in these days for the conversion and restoration of his people, I exhorted him and the others to offer up their prayers to the God of our fathers for the enlightening of their understanding unto a diligent and candid examination of the New Testament, comparing it with the Old Testament, assuring them the result would be, that they would see the promises of the Messiah fulfilled in the person of Jesus of Nazareth. They listened with great attention, and when I had finished, their spokesman asked very earnestly, "Do you really believe in Jesus Christ so as to worship him 'as God?'" Instead of replying, I arose and folding my hands, offered up a prayer in Hebrew to the glorified Saviour, to whom all the ends of the world must so look for salvation, since he is God, and there is none else, Isaiah xlv. 22. During this prayer they became still more attentive, and they left me deeply affected, promising to read the New Testament, and to seek the salvation of their

souls. My fervent prayers went with them.

After my return to Dresden, the Christian friend who had assisted me in distributing tracts, wrote me from Leipzig as follows: "It is a pity that you left Leipzig so soon. Many Jews who wished to call upon you, were grieved to learn that you were gone. Jews from Brody have requested your direction, being determined, if possible, to wait upon you at Dresden. I cannot be sufficiently thankful for the blessing which has attended your visit here. There never yet has been so great a stir among the Jews. Many, indeed, are angry, but that is no bad sign."

Here in Dresden the Lord continues his blessing upon our work; though trials of our faith have not been wanting. The number of pupils in our institution has increased. A Jewish mother, who in her own person is seeking deliverance from Jewish ignorance and superstition, and attends me for instruction in Christianity, has committed to our care her son, ten years of age. The brother of this Jewess is ready to become a member of the Christian church; and he has placed his two daughters, six and eight years old, in our institution. Our female association has taken under its protection the son of a Jewish mother, six weeks old, to be brought up in a Christian family, till of sufficient age for the institution.

An Israelite youth from Krotoshin in Poland, a furrier by trade, who attended Christian instruction at Berlin for a month, but from want of employment could not continue there, has been recommended to us by Professor Tholuck. He has found work; his master is well pleased with his skill and Christian conduct, and readily allows him the time requisite for his further instruction. As far as I can judge, he is sincerely seeking the salvation of his soul by faith in the crucified Saviour.

In the month of June we had a visit from the Rev. Christian Gottlieb Barrh, of Stutgard, agent of the Basle Society for promoting Christianity amongst the Jews. His object was to communicate the wish of the Basle So-

ciety, that all the Societies in Germany for promoting Christianity among the Jews, should unite themselves into one central union, and that some well qualified individual, residing at Basle, who should devote himself exclusively to the Jewish cause, should be the leading agent, to correspond with all the Societies, and establish amongst them, as far as possible, an uniformity of principle and of proceeding. It was stated further, that the Basle Society has in view the establishment of a colony of proselytes at Sitzenkircher or at Bruggen, as also the publication of a periodical work upon Jewish matter, &c. Our committee seem to think a central union, the appointment of a central secretary, and the publication of a central journal, might perhaps be desirable, but that the plan would be attended with many difficulties.

Mr. Diberich, missionary of the Basle Society, lately returned from the missionary station at Shushi, on the confines of Persia, has given us some interesting information as to the state of the Jews in Russia.

Speaking of his journey through the Persian provinces of Sheki, Shirvan, and Baku, he says he heard of numerous Jewish families throughout the whole province of Dagستان in the different towns and villages. They support themselves partly by agriculture, but principally by trade with the neighbouring inhabitants of the Caucasus. When the Scotch missionaries, Mr. Glen and Mr. Dickson, some years since passed through these parts, they had many conversations with the rabbies concerning the kingdom of God and the coming of the Messiah. They found here and there the Scriptures in the hands of these people, but they seemed to know little of their contents, and their Jewish traditions appeared to be mixed up with numberless Mahomedan fables. It is, however, a remarkable circumstance, that all these Jews relate that they have learned from their ancestors, that the Padisha (king) of Mosul, (the old Nineveh) led their forefathers captive from Palestine, and brought them over to these northern countries. The truth of this ancient tradition seems confirmed by their language, as they

have retained among themselves a dialect of the Persian which they speak in their families. It is not impossible they may be remnants of the ten tribes, led into captivity by the Assyrians; and perhaps the numerous Jews living in the north of Persia, and on the borders of the Caspian Sea, may also be descendants of the ten tribes.

## PRUSSIA.

### LETTER FROM PROFESSOR THOLUCK.

PROFESSOR THOLUCK communicates the following particulars from Berlin.

I transmit some further extracts from the journals of Mr. Handes, which upon the whole are very encouraging. We find an interest excited on the part of the Jews, for which we are truly thankful. In my own sphere I have not been idle, and I shall add the facts which have presented themselves to my notice. The proselyte L., whom you will remember as a divine, has continued his instructions to three young Jews with much success. One of them who had mentioned his intention of applying to a clergyman for instruction, has now carried his determination into effect, and attends regular hours of instruction. Another young Jew, of the name of P. strictly orthodox, and much prejudiced against Christianity, has entered into a close communication with Mr. L.; and Mr. L. has already succeeded in so far shaking his prejudices by his observations upon the prophecies, that he confesses the prophets must be understood as speaking of Christ. He therefore objects to all arguments but those taken from the Pentateuch. Mr. L., however, is now endeavouring to bring him to some sense of his spiritual wants.

There is a considerable number of Jewish proselytes among the students of the University here, and many of them keep up an intimate acquaintance with Mr. L. from which much good may be anticipated. In my former letter, I mentioned that the proselyte F. had some hopes of being placed

in a situation where he might be prepared for the office of a school-master. This has now been effected through the kindness of government; and he has been received into the seminary for schoolmasters at Neuzelle. Before his departure I took an opportunity to impress upon his mind the high duty of his not resting satisfied with having found and understood the truth as it is in Christ, but that he must press forward continually, and must acquire all the graces which belong to the children of light, and bring forth the fruits of the Spirit. I entertain much hope of this brother in Christ, of the seed of Abraham. In his first letter he gave me the pleasing intelligence, that on his way to his new place of residence he had succeeded in bringing a young Jewish female of his acquaintance, one of more than common accomplishments, to the knowledge of Christ. He has recommended her for instruction to a worthy minister of the Gospel. Thus you see that the Society has missionaries from among the proselytes, who are doing the work without a salary.

The proselyte F., who studies divinity, visits me frequently, and appears to me to be impressed and truly sincere, although I hardly think as yet, that he has felt the true power of the Gospel. I trust his acquaintance with Professor Neander will be blessed to him. The proselyte S., also a student of divinity, has received from the king the sum of 200 dollars as a donation. I fear lest his too great love of science may prove a hindrance to his growth in grace.

Two other Jews who study philology, have expressed their determination to become Christians. I have offered to give them Christian instruction on different days of the week. They evince a deep sense of their spiritual wants, and they assure me that this, together with the unsatisfactory doctrines and forms of Judaism, is their only inducement for changing their religion.

With another young and amiable Jew, who frequents the grammar-school, I became acquainted, in consequence of his asking for a Hebrew Bible. He appears to be of a pure

and childlike mind, and open to the truth of the Gospel. He was brought up in strict piety according to the law. He does not wish yet to join the Christian church, but continues with a childlike mind diligently to examine the Scriptures. I have given him several books, and have appointed one day in the week for him to call upon me. His name is L.

Another young Jew, lately baptized, who also attends the grammar-school, has received from his Majesty the king a stipend for five years. Two other proselytes, who are very poor, have also received temporary relief from the royal bounty. One of them had been engaged in trade, but on his transition to Christianity he was left destitute by his Jewish relatives. O! how desirable would it be, if some effectual measures could be found for the temporal support of deserving proselytes, many of whom have been brought into great poverty by their change of religion. I sometimes witness heart-rending scenes, when persons, in every respect worthy, apply to me for assistance, which I am unable to afford them.

I now will add a fact, which seems peculiarly interesting. A young Jew, at Berditshef, had been led to the examination of the truth of Christianity, by some books given to him by Mr. Moritz. When he heard, that M. and G. were gone to Berlin, to join the Christian Church, he could not resist the impulse of his mind, to apply for Christian instruction in the same way. But knowing that his friends would oppose his departure, he stole away, under the pretence of a journey to Brody upon mercantile business, and set out in search of his old friends. He did not know, indeed, whether they were still in Berlin, or whether they might not be gone to England; for he supposed, that the most pious Christians were to be found in the place from whence the many excellent books proceed, namely, in England. He determined, however, to travel from place to place, till he had found his friends. Thus he arrived in Berlin two months since; and not knowing where else to apply, he enquired of the Rabbi for his two apostate friends. The Rabbi, however,

reprimanded him very sharply for applying to him on such a business. And then the poor inexperienced Jew went into King-street, the principal street of Berlin, and inquired from shop to shop, where to find the two Berditchef Jews, who lately had become Christians. He supposed this to be an event of such importance, that it must be known through the whole capital. He probably met with many who made a sport of his simplicity; but he at length came to the shop of a Christian tradesman, who conducted him to his two Berditchef friends. Great was the joy on both sides. He took up his residence with them in the same room, and entreated them to begin, without delay, to instruct him in the Christian religion. He listened as to an oracle, to every word spoken to him, especially by M. He gave himself up to the study of the New Testament, and in the course of one week, he made up his mind to embrace Christianity. He then applied to a minister for regular instruction, in which he is still engaged. He conducts himself very well; but his mind is much exercised by anxiety as to his future subsistence. O that the friends of Israel in Great Britain would assist us with their advice how to arrange for such helpless proselytes! We have here only one Christian among the tradesmen, who takes any active interest in the outward situation of these converts. I should with all my heart exert myself for them amongst the tradespeople; but I am utterly unacquainted with any of them. One striking circumstance I must here mention, which deserves the notice of your Committee. I learn from L., that the young people in and about Berditchef are in a state of great agitation. And that if a missionary were sent to them, they would in crowds decide for Christianity. I trust your Committee will be able to profit by this hint.

I have also to mention, that the printing of extracts from the Cabbalistical book of Sohar, has proceeded as far as the fourth sheet; that I am about to give lectures on Rabbinical Dogmas, and Literature, and that I am preparing a work on the prophecies of the Old Testament, which refer

to the Messiah. Such a work is particularly wanted in Germany, as our divines generally do not consider the prophecies as having reference to the Messiah. A work of this nature will therefore, under God, be the means of exciting their zeal in behalf of Israel. I would also mention, that in a Theological Seminary at Wittenberg, the Friend of Israel is read in an Association formed amongst these young divines, and that a part of their contributions is devoted to the promotion of Christianity among the Jews. I must add, that a clergyman has given me notice, that in consequence of my repeated suggestions, a Society is about to be formed in that place, to promote the work of God among the Jews; and lastly, I must inform you, that in the autumn vacation, I intend to make a journey to Dresden, to stir up our friends there in the cause of Israel.

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#### DOMESTIC.

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We had purposed inserting in this number, an account of the late journey of the Rev. Messrs. Simeon, Jacob, and Evanson, through the North and West of England, but on the whole think it better to defer it until their tour is finished. We hope to present the narrative unbroken in the *Expositor* for November.

We have to acknowledge the kindness of those friends who have furnished the particulars of the meetings, sermons, &c. and beg to refer them to the list of Contributions for the sums already received.

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#### LECTURES ON THE TYPES.

In consequence of the severe illness of the Chaplain of the Episcopal Jews' Chapel, the Typical Lectures have been for some months suspended; but as he is now, under the divine blessing, able to resume his duty, the Lecture will be preached as usual, on Sunday evening, October 3d. Subject—

THE DAY OF ATONEMENT. 2

## CONTRIBUTIONS TO THE LONDON SOCIETY.

|                                                                          |     |    |    |
|--------------------------------------------------------------------------|-----|----|----|
| Clarke, George, M. D., Missionary of the Society in the Medi-            |     |    |    |
| terranean .....                                                          | 47  | 2  | 8  |
| Friend to Israel .....                                                   | 1   | 1  | 0  |
| Illingsworth, Mrs., by Rev. B. Woodd, (Palestine Fund)                   | 5   | 0  | 0  |
| Do. do. (Foreign Schools and Missions)                                   | 5   | 0  | 0  |
| Law, Rev. E., Minister of the British Church at St. Petersburg           | 12  | 12 | 0  |
| Parker, late Rev. Henry, Sunderland, (Legacy) by Charles                 |     |    |    |
| Parker, Esq., Park-Nook, through Rev. E. Bickersteth                     | 10  | 0  | 0  |
| Scott, late Miss Sarah, York, Legacy, Rev. T. Maddock,                   |     |    |    |
| Executor, by Messrs. Thorpe and Gray .....                               | 50  | 0  | 0  |
| Birmingham, St. Mary's Chapel, (Rev. E. Burn, <i>Minister</i> .) col-    |     |    |    |
| lected after a Sermon by Rev. C. Simeon .....                            | 46  | 0  | 10 |
| Collected by Miss Goolden .....                                          | 1   | 12 | 6  |
| Deakin, Mr. John .....                                                   | 1   | 1  | 0  |
| Chester Society, by G. B. Granville, Esq. ....                           | 68  | 4  | 0  |
| Darlaston, near Birmingham, (Rev. S. Lowe, <i>Rector</i> ) collected     |     |    |    |
| after a sermon by Rev. C. Simeon, deducting 12s. 6d. expences            | 12  | 17 | 0  |
| Derby, by Rev. Robert Simpson .....                                      | 20  | 0  | 0  |
| Dorchester Ladies' Society, by Rev. I. L. Jackson .....                  | 25  | 0  | 0  |
| Gloucester, by A. Maitland, Esq. ....                                    | 45  | 1  | 4  |
| Leeds Society, by Mrs. Dixon .....                                       | 70  | 0  | 0  |
| Leicester and Leicestershire Society, by John Fox, Esq. ....             | 220 | 0  | 0  |
| Leigh, Essex, (Rev. T. Walter) collected after a sermon by               |     |    |    |
| Rev. W. A. Evanson .....                                                 | 1   | 11 | 6  |
| London: Bentinck Chapel, (Rev. B. Woodd, <i>Minister</i> ) collected     |     |    |    |
| after two sermons by him, and Rev. D. Ruell                              | 42  | 14 | 11 |
| Do. supplemental collection, (Heb. O. & N. Test.)                        | 31  | 17 | 7  |
| Blackheath and Greenwich, by a few friends .....                         | 1   | 9  | 6  |
| Produce of Sale of Ladies' Work, April 30, and May 1,                    |     |    |    |
| by Miss E. L. Dornford . . . . .                                         | 260 | 0  | 0  |
| Newcastle-upon-Tyne. by D. Akenhead, Esq. ....                           | 20  | 0  | 0  |
| Nottingham, (Rev. E. Cresswell) collected after a sermon by              |     |    |    |
| Rev. W. A. Evanson, deducting expenses                                   | 9   | 18 | 0  |
| Plymouth, Devonport, & Stonehouse Society, by J. H. Dawe, Esq.           | 20  | 0  | 0  |
| Portsea, by Rev. Richard Bingham, jun. ....                              | 13  | 0  | 11 |
| Rawreth, Essex, (Rev. T. White,) collected after a sermon by             |     |    |    |
| Rev. W. A. Evanson .....                                                 | 3   | 11 | 6  |
| Saffron Walden, (Rev. N. Bull, <i>Rector</i> .) collected after a sermon |     |    |    |
| by Rev. E. Jacob .....                                                   | 4   | 14 | 11 |
| Scotland: Irvine Male Bible Society, (Heb. O. & N. Test.)                | 5   | 0  | 0  |
| Ditto Female Ditto, (Do.)                                                | 5   | 0  | 0  |
| Stranraer Female Bible Society, by Rev. William                          |     |    |    |
| Symington, (Do.)                                                         | 2   | 0  | 0  |
| St. Alban's, by Miss Wheeldon ....                                       | 8   | 0  | 0  |
| Stanstead, Mrs. Way's Boxes, by Miss E. L. Dornford .....                | 1   | 9  | 10 |
| Do. do. from Nice .....                                                  | 5   | 15 | 6  |
| Tipton, near Birmingham, (Rev. J. Howell, <i>Minister</i> .) collected   |     |    |    |
| after a Sermon by Rev. C. Simeon, deducting expences                     | 19  | 17 | 7  |
| West Bromwich, near Birmingham, (Rev. C. Townsend, P. C.)                |     |    |    |
| collected after a Sermon by Rev. C. Simeon, deducting                    |     |    |    |
| £ 1. 2s. 4d. expences .....                                              | 30  | 1  | 6  |
| Worcester Society, by Rev. D. Morgan .....                               | 112 | 7  | 2  |

## NOTICES TO CORRESPONDENTS.

Eloa—B. S.—Oxoniensis—and G. H.—have been received.

Rabbi Crooll's last communication has been received, and will be inserted next month.

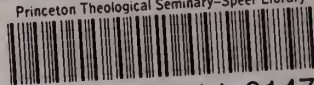


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